The Christian Century

PUBLISHED WEEKLY

If the Holy Family Tried It Today

By O. M. Marashian

God Made It!

A Christmas Editorial

A World Lit by Lightning

By Charles W. Forman

Boom and Bust in Alaska

By Harold E. Fey

DECEMBER 21, 1955

In This Issue

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Coming Events

Dec. 25. Christmas Day.
Dec. 25. Chicago Sunday Evening Club; Saint-Saëns Christmas Oratorio.
Dec. 27-30. 30th Annual Brent House Christmas Conference, University of Chicago (Protestant Episcopal Church); theme: "Man's Quest for Self-Understanding"; John S. Graettinger, Wilbur G. Katz, Joseph Sittler, John B. Thompson, speakers.
Dec. 27-Jan. 1. Student Volunteer Movement 17th Quadrennial Conference, Athens, Ohio.
Dec. 28-29. American Association of Schools of Religious Education Biennial Meeting, Cincinnati; Milton C. Froyd, C. Adrian Heaton, John Oliver Nelson, James D. Smart, speakers.
Dec. 29-30. Evangelical Theological Society 7th Annual Convention, Calvin College and Theological Seminary, Grand Rapids, Mich.
Dec. 31-Jan. 2. Interdenominational Christian Retreat (Camps Farthest Out, Greater Chicago Churchmen, Chicago Council of Churchwomen), Austin Baptist Church, Chicago.
Jan. 1. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Jan. 1-8. Universal Week of Prayer (World's Evangelical Alliance).
Jan. 3. Institute for Religious and Social Studies, New York city; themes: "Ethics for Today," "Ethical Problems of Political Democracy in America," "Life's Dilemmas and Compromises"; Arthur Jeffery (Islamic tradition), Donald C. Stone, I. I. Rabi (science), speakers.
Jan. 8. United Lutheran Evangelism Missions, Brooklyn, N. Y.; Burlington, Iowa.
Jan. 12-14. Business and Professional Men's Conference on Putting Christian Faith Into Practice, Southern Baptist Theological Seminary, Louisville, Ky.
Jan. 15. United Lutheran Evangelism Mission, Stratford, Ont.
Jan. 15-21. Church and Economic Life Week (National Council of Churches Department of the Church and Economic Life).
Jan. 16-20. Emory University Ministers' Week, Emory University, Ga.; Merrimon Cuninggim, Wallace Hamilton, speakers.
Jan. 18-25. Week of Universal Prayer for Christian Unity.
Jan. 20-22. First Lutheran All-Asia Conference, Madras, India.
Jan. 22. United Lutheran Evangelism Missions, Beardstown, Ill.; Corpus Christi, Tex.; Greensboro, N. C.; Louisville, Ky.; Oklahoma City and Tulsa, Okla.; Pottsville, Pa.; Sioux City, Iowa; West Queens and Brooklyn, N. Y.
Jan. 22-27. N.C.C. Broadcasting and Film Commission Religious Radio-Television Workshop, Wichita, Kan.
Jan. 23-26. Ohio Pastors' Convention, Columbus.
Jan. 23-27. Chicago Theological Seminary 95th Annual Ministers' Week; theme: "The Role and Function of the Ministry in American Society."
Jan. 23-26. 8th National Conference on Church and State (Protestants and Other Americans United for Separation of Church and State), Washington, D. C.; Willard E. Goslin, Frank H. Yost, Constitution Hall speakers Jan. 26; Paul Blanshard, banquet speaker Jan. 25; V. T. Thayer, luncheon speaker Jan. 26.
Jan. 29-Feb. 5. Youth Week.
Jan. 30-Feb. 5. Christian Endeavor Week (Diamond Jubilee).
Feb. 7-9. Pacific School of Religion Pastoral Conference, Berkeley, Calif.; Earl lecturers: Nels F. S. Ferré, James Muilenburg.
Feb. 12. Race Relations Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Is Peace Too Hot for The Churches?

WHAT HAS BECOME of the department of international affairs of the Division of Life and Work of the National Council of Churches? And what has become of the churches' strong emphasis on the moral imperative of peace and the evil of war? These inquiries were filed at the recent meeting of the General Board of the National Council by Graydon E. McClellan, chairman of the public affairs committee of the Los Angeles church federation. The pastor of the Highland Park Presbyterian Church in Los Angeles formerly occupied a similar post in the Presbyterian, U.S.A., synod of California. Mr. McClellan was not critical, and in echoing his question we do not mean to be. He pointed out that the churches must not surrender their concern for the peace of the world, or diminish their teaching of the iniquity of war. He recognized that the communists have made the task of the churches much harder by their skill in making talk of peace contribute to their waging cold war and aggression, but this circumstance should not be allowed to dictate abandonment of an essential element in the Christian mission to the world. But how can it be carried on under the present circumstances? Certainly not after the fashion of the past, when everything started with a national study conference, whose results were then handed down to the country as though they were a blueprint for peace. This is not intended to discredit what was then done. Some of those conferences, particularly the first held at Delaware, Ohio, before the founding of the United Nations, made their mark on history. But the problem today is a different one. It might be approached from the opposite end. Why not hold a series of listening conferences or hearings in as many communities as possible, asking members of the churches to describe the problem as it appears to them and to detail the kind of services and leadership they need from their denominational and interchurch agencies to deal with it?

Mr. Stevenson Joins a Presbyterian Church

NOW THAT THE FACT has leaked to the press that Adlai E. Stevenson has joined the Presbyterian church in Lake Forest, Illinois, we feel free to comment. Mr. Stevenson's decision was a natural one. His family connections with the Presbyterian church are very close; his boys grew up in the Lake Forest Sunday school; while in Springfield as governor he attended a Presbyterian church, and when he's at home on his farm a few miles from Lake Forest he goes to the Presbyterian church there when he goes to any. Mr. Stevenson's mother, however, was a Unitarian, and he retained his membership in that fellowship until about two months ago. Then he was privately baptized and, with a number of others, joined the Lake Forest church on confession of faith. Evidently fearing lest his act be interpreted as inspired by political motives, and perhaps out of distaste for the sort of publicity that accompanied President Eisenhower's joining a church in Washington, Mr. Stevenson tried to keep his shift in church membership out of the papers. In that, he had the fullest cooperation of the pastor and officiary of the Lake Forest congregation. But an event of this sort cannot be kept under cover. The more deeply a man in public life feels his need of the spiritual reinforcement of church membership, the more distressed he is bound to be at any exploitation of his act which exposes him to suspicion of his motives. Yet the man who is trying to stay on an ethical path through the jungle of politics needs every ministry of enlightenment the church can offer. And there is a national gain from the sight of the country's leaders seeking a higher than human wisdom and strength. We trust that Mr. Stevenson will find all the spiritual help he has sought in his new church fellowship, and we are confident that church and public will respect the reticence with which he has surrounded his act.

State Department Protests Colombian Attack

COLOMBIA gives signs of being off on another spasm of making life miserable for Protestant missionaries from the United States and their converts. The government of that uneasy South American republic has issued police instructions insisting that Evangelicals must show proper respect for the Roman Catholic Church. As a matter of good manners, that does not sound unreasonable. But when interpreted by local authorities, often under pressure from priests with Spanish backgrounds, attempts to enforce the requirement have a way of becoming outright persecution. The latest in a series of unpleasant incidents was a police attack on an American missionary, the Rev. Julius Allen de Gruyter, at El Guamel in Meta province. When this was brought to the attention of the state department by the National Association of Evangelicals, and corroborated by the U.S. embassy in Bogotá, the state department delivered a note to the Colombian ministry of foreign affairs and the Colombian chargé d'af-

faires at Washington was called in to be told of this country's deep concern. Conditions in Colombia are chaotic. That country's dictator-president, General Gustavo Rojas Pinilla, recently admitted that despite his repressive measures—more likely because of them—more than 2,000 have been killed in the past year. A pro-Rojas Colombian editor, speaking at the recent New Orleans meeting of the Inter-American Press Association, estimated that the death toll in the last six years of internal fighting has reached 150,000. But there is reason to believe that a considerable portion of the Roman Catholic priesthood is not averse to using the disturbed condition of the country as a cover under which to try to drive out the Protestant minority. Charges of persecution are becoming increasingly serious in nature. The state department is doing what it can to protect Americans, but without much success. What is needed is a joint investigation by the National Council of Churches and the National Association of Evangelicals. If the National Catholic Welfare Conference could be induced to join, that would be so much the better. The killings, maulings and destructions of property which have been reported should be thoroughly investigated and, if substantiated, brought before the United Nations and the Organization of American States for review.

The Archbishop and School Aid

BY COINCIDENCE—or is it that?—the two most articulate expositors at present of Roman Catholic views on matters of public policy are bishops who live as neighbors in Massachusetts. One is Bishop John J. Wright of Worcester, and the other is Archbishop Richard J. Cushing of Boston. When either speaks on a social or political question, what he has to say is usually illuminating and always important. As an instance, consider two speeches on the school question made by Archbishop Cushing immediately after the White House Conference on Education. In the first, delivered in dedicating a parochial school and parish center at Cambridge, the Boston archbishop flatly rejected the idea of seeking tax funds to build Catholic schools. He carefully pointed out that he was speaking only for himself, and for the Boston archdiocese so long as he is archbishop. "I don't speak for the hierarchy of the United States," he said. But he ruled out with finality any use of public funds to build parochial schools, declaring that only thus could federal or state control be avoided, that the national history is against such use of tax money and that the Constitution, as interpreted, forbids it. He did ask that pupils in parochial schools should share "when [tax] funds are available for the welfare of children, such as health." The next day, before the officers of the Boston Holy Name societies, the archbishop admonished against "the mistake of assuming an attitude of hostility toward our government merely because certain of its policies may affect us adversely or because we may suffer injustice in the distribution of governmental funds and subsidies." But then he went on to insist that parochial school pupils must not be placed "in an inferior category," and that Catholics must "do our utmost to place and keep in posts of public responsibility those who can be counted on to be fair and square to God and country in accordance with the highest ideals of American democracy"—an orator's way of calling for the election or selection of school officials who can be counted on to give parochial schools their share of welfare funds. The archbishop is too smart not to know that the whole issue lies in the extent of the "welfare" sought by the parochial schools. But the general nature of his approach suggests that he is capable of so defining that slippery term as to make it acceptable to most non-Roman Americans. Would the hierarchy then accept his definition?

Parable of the Upset Welcome Sign

MISS BERTHA PERRY is a North Carolina Christian Scientist. She taught home economics at Shaw University for sixteen years. She is now seventy-one years old. She is a Negro. On the first Sunday in December this year Miss Perry walked out to the Oak Grove Baptist Church, just beyond Wake Forest where she lives. Schoolteacher-like, she was worried about a knocked down "welcome sign" inviting people to visit the church. One who has taught home economics for a good part of her life knows a housekeeping problem when she sees one, and takes it seriously. A scant four miles is a full four miles at seventy-one, and Miss Perry was late. No usher was on hand to put her in her place, so the visitor found a pew and worshiped with the congregation. Immediately after the benediction, however, some of the Christian gentlemen around her demanded that she account for her presence. She explained that she wanted to talk for a minute to the minister or to a deacon. The Rev. Dwight Watts, pastor of the church, asked what he could do for her, but before she could explain her mission a vigilant and sensitive Christian bounced Miss Perry clear out of the church. The minister, who calls the whole incident "unfortunate," told Miss Perry that she would get off the church property if she knew what was good for her, and explains that his concern was for her safety. In the crowd that quickly gathered in the yard one woman cried, "Don't hurt her." Miss Perry sensed sympathy in some of the other Baptists. "Are you Christians?" she asked the people, and they were silent. Then one of them threw back the question: "Are you a Christian?" "I am," said Miss Perry. "If you were," came the retort, "you wouldn't have come here . . ." And you know, maybe she wouldn't. Not *there*.

The Eisenhower Touch in Foreign Affairs

NO DOUBT the doctors who warned President Eisenhower that he was rushing his return to activity too fast were quite right. An enforced two-and-a-half-hour siesta in the middle of the presidential day sounds like good sense. Many physicians, we are sure, must have been surprised that the President's doctors let him resume so much activity so fast. One day during the week before his check-up at Walter Reed hospital disclosed the "fatigue" which brought the medical warning, Mr. Eisenhower took part in an uninterrupted five and a half hours of conferences. However, despite our gratification at this evidence that his physicians mean to put on the brakes, we cannot help regretting that the yellow light has flashed just as the

Eisenhower touch was beginning to reappear in foreign policy. (See the Century for December 7, page 1422.) The sorry performance of Secretary Dulles in the Goa incident (see the Century for December 14, page 1451) heightens our regret. For in the few days during which the nation could sense the old Eisenhower acuteness returning to foreign policy, two developments of good augury took place. The first came when Henry Cabot Lodge, Jr., our ambassador at the United Nations, made a significant concession to Russian demands in order to get the stalled disarmament negotiations off dead center. The concession was so cleverly concealed in a long speech contrived to keep anyone from thinking that the U.S. was backing down before the Soviet Union that most of the press missed it. But it was there—an American offer to "seek early agreement" on "both" the Eisenhower aerial inspection plan *and* the Russian demand for reduction of conventional arms, instead of sticking to the previous U.S. insistence on putting the Eisenhower plan ahead of everything else. The second move which promised better things to come could be discerned in a sudden spate of inspired newspaper stories to the effect that the administration was going to Congress for an emergency appropriation, and would ask the World Bank and the British government for additional funds, to finance for the Egyptians the proposed high dam at Aswan on the Nile. Here was a move to meet the communist threat in Egypt in the place where it was most actual and in terms the whole Middle East would understand. Even if the President does have to take a daily nap, we trust that this Eisenhower touch in foreign policy will not be lost.

One-way Traffic on a Two-way Street

IT WAS GOOD to have J. Robert Nelson's clarification in last week's Century of the "week of prayer" brouhaha. It was good to have his generous assurance that for many Roman Catholics in Europe the Week of Universal Prayer for Christian Unity is an occasion for prayer with *all* Christians "that God will give the visible unity of his Kingdom such as God wishes, when he wishes and through whatever means he wishes." It was good to be reminded that all good will does not flow one way, and that there are Roman Christians who would like not to prearrange God's conclusions but are willing to take a chance on the continuing creativity of the Holy Spirit. It was good to discover that at some places along the wall, the same prayers will be rising from both sides between January 18 and 25. It was good, too, to have the record set straight this week with the official announcement that most Roman Catholics observing their "Chair of Unity Octave" from January 18 to 25 will be praying not with us but for us. Evidently while Free Christians and some Roman Christians are praying for the unity which they hope is God's intent, most Roman Catholics will be reminding God again of the only acceptable terms on which he can operate. Thus, on January 18 their prayers will be for the return of the "other sheep" to the one fold of St. Peter, the One Shepherd; on January 19, for the return of all Oriental separatists to communion with the Apostolic See; on January 20, for the submission of Anglicans to the authority of the Vicar of Christ; on January 21, that the Lutherans and Protestants of continental Europe may find their way back to the Holy Church; on January 22, that Christians in America may become one in communion with the Chair of Peter; on January 23, for the return to the sacraments of lapsed Catholics; on January 24, for the conversion of the Jews; on January 25, for the missionary conquest of the world for Christ. That we should be prayed for is not what upsets. Protestants are those Christians who know they need prayer exactly because they don't know it all. What irritates is the serene assumption by Roman Catholics that *they* do, and that therefore such a schedule is justified. Some day we will get together. The reunion may even look like a rejoining to those who have not grown with ecumenical events. But rejoining or reunion, it will be with no such Rome as any Roman Catholic knows today, and certainly not with the Rome of this Chair of Unity Octave. Meanwhile, a "universal" observance that confronts cooperation with condescension gets no one anyplace. By all means let's find another week.

Greece Will Not Ask for Patriarchal Enclave

THE PANHELLENIC FEDERATION, an organization of 43 Greek Orthodox bodies, is reported by Religious News Service to be angry with the Greek government because it will not support the proposal (see the Century for November 16, page 1324) to set aside the Phener district in Istanbul as a sovereign state under the rule of the Ecumenical Patriarch. Orthodox church groups have argued that the September riots in Turkey showed that, for safety's sake, the Ecumenical Patriarch should have a free state of his own in the midst of the largest Turkish city, patterned after the Vatican City state. The Athens government has turned a stony face to the proposal, on the not unreasonable ground that its relations with Turkey are already bad enough without putting forward a demand which would certainly make them much worse. ¶When the American Lutheran Church is formed in 1959 from the present American, United Evangelical, Evangelical and Free Lutheran churches, it will seek membership in the World Council of Churches if the recommendation of the joint committee guiding the union is followed. The first two bodies are members of the World Council; the others voted against joining in 1948. ¶As an illustration of the way in which the Soviet Union is overlooking no means of cultivating Egypt, note the announcement by the Greek Orthodox patriarch of Alexandria, Christopher II, that Patriarch Alexei of Moscow has shipped to Egypt what will be the largest bell in that country. It is so large that the tower of the patriarchal Church of St. Sava may have to be rebuilt to hold it. ¶Membership in the United Lutheran Church of America reached 2,206,200 in 1954, a gain of 62,908 over the previous year. The U.C.L.A. yearbook for 1956 reports 4,344 congregations in 32 synods in the U.S., Canada, Hawaii, Alaska and the Caribbean. ¶The executive of the Anti-Defamation League of B'nai B'rith has called for a study of the possibility of presenting courses "about religion" in public schools without infringing on the separation of church and state. Coming after last summer's

action by the executive of the American Jewish Committee, which said that public schools should foster an appreciation of the impact of religion on our civilization, this may point toward the possibility of a new approach to one of the most important but difficult issues in U.S. public affairs. But the outcry by New York rabbis against a suggested course in moral instruction for that city's schools shows the difficulties ahead.

God Made It!

WHAT IS BEHIND the recurrent miracle of Christmas that whole nations and races should take time out to celebrate the day? Why do so many make at least this one annual attempt to sweeten their attitudes and to broaden their compassion? Once, when Christians made all their own troubles, armies at war even suspended operations on the day and exchanged presents instead of bullets. But why? What is there about this holiday that makes it holy day, and swings us out of the great circle of the everyday into the close orbit of Christmas?

I

There is one no-nonsense statement of the case which says that the day stands out because some of the cleverest merchants and craftiest publicity experts plan the year around to make it stand out. The secret of the day's success is commercial, such an analyst would say, and the standards of its achievements are mercantile. What brings people around to the season is not a star but a greeting-card industry, not heavenly glory but window decorations, not singing angels but singing commercials. Christians do not so much generate Christian enthusiasm as have it generated for them and foisted upon them. And it must be admitted that the acid commentator has something there. It is a long, long time since we have had an unexploited holiday:

> Peter was a fisher boy
> Helping with the haul;
> Pilate was a shavetail
> Leading troops in Gaul.
> Judas was as innocent
> As little child can be;
> The wood that made the crucifix
> Was still a growing tree;
> Unminted was the silver
> That made the traitor's pay—

Then, and only then, could it be said that

> And none had yet commercialized
> The spirit of the day.

But when full allowance for all that has been made, one still hasn't accounted for the Christmas appeal.

The sentimentalist has another answer. The thing that makes Christmas stand out, according to him, is what it memorializes: gladness and goodness and love and faith and all the other great, noble virtues and graces and sentiments. Once a year we whip up—or shake up—a great froth of excitement and emotion about the creative, humane, gentle aspects of human life. We think about joy and dwell on peace and reflect on righteousness, and we call that whole dream of goodness the "Christmas spirit." There is nothing specifically Christian about all this (everybody appreciates love and peace and joy), but that is supposed to make it so much the better. The sentimentalist's Christmas is one in which everyone can join—at least, everyone who wants this seasonal elevation. Christmas stands out, according to this attitude, because it is an exercise in nobility; it appeals to all who have ambitions of the spirit. You don't have to believe in anyone in particular, for this kind of Christmas, but you do have to believe that belief is a good thing, a high and lovely thing. Sometimes adolescence is called a time when we are in love with love. For the sentimentalist, Christmas is an adolescence of the spirit when we have faith in faith . . . just faith.

There is something in that, too. But most Christians will still insist that there is more to the day than just loving in honor of love, or rejoicing in honor of joy, or pacifying in honor of peace, or being generally good on the one day dedicated to the idea of general goodness. This is all pleasant enough, but none of it explains the special radiance and unique joy of the occasion. After all, if Christmas were just a day when we faced up to our ideals and remembered our responsibilities it might be a very good thing, but it would certainly be more a time of serious self-appraisal, and therefore bitter guilt, and therefore grim resolution than the glad festival it is. The sentimentalist's, the idealist's Christmas is the sort of thing you would have to drive yourself at—not the kind of event that just sweeps you along the way Christmas does. That account won't do, either.

So some Christians offer a very creedal attitude toward Christmas. They will explain the special quality of the season and its perennial appeal in terms of dogma. What Christmas is all about is the doctrine of the Incarnation. And what the Incarnation is is eternity entering time, the vertical plane of ultimate existence intersecting the horizontal plane of our existence, deity impregnating humanity. The only trouble is that the creedal formulations invoked to explain the day wind up confusing the celebrants. The creedalist does come closer to the truth than any of the others, however. He gives the hint of something very specific and special and unique that happened once upon a time and that makes a difference to this day. That explains the spontaneity of our joy which the cynic could not account for at all. That explains the thrill of the celebration better than the sentimentalist can hope to. The only trouble now is that the doctrine itself is not clear; it makes its own problem.

II

What *was* the Incarnation? God born in a baby, heaven on earth, eternity in time. All right; but what is there about all that that should make us so happy? Incarnation as such doesn't account for Christmas joy. Isn't it just possible that the incarnation of a holy, just, righteous, true God would be a frightening, upsetting thing? Would we really want our God in all his greatness breaking into our circle? What if that were to be on his own terms and not on ours: would that be so joy-making? What if he came, not as the pliant, useful fellow we think we need, but as true God, in all his truth and righteousness? Pretty grim, that, and hardly in the Christmas spirit.

It is not the idea of incarnation that moves us. What we need to understand the joy in which we live these days is a reminder of what the Incarnation—whatever that was, however it was accomplished—what that birth of God in Christ tells us about ourselves and our world and our prospects. There is the real clue to our rejoicing.

And we must begin with the Christmas news about the world—must begin there because that is a part of the picture we often leave out. We are so excited about the sequel to the Christmas story—the story of our redemption as that is worked out in the Passion and Easter events—we get so worked up about what happens at the end, that we quite ignore the good news at the beginning, right at Christmas itself. Sometimes we look at Christmas as just the beginning of Easter, and so December borrows all its significance from April. The Incarnation sometimes is presented as important only because it makes possible the Redemption and the Atonement and the Crucifixion and the Resurrection. But that kind of reckoning skips too much. There is real truth in anticipating the Easter joy on Christmas Day, but let's not get way ahead of ourselves on this. The Incarnation has its own good news, too. There is a *Christmas* gospel.

For look what we know about the world, if God has somehow put himself right into it, taken it on himself, subjected himself to its forms and requirements. God entered the world and time and history, and so we know that though he may be disappointed in them all, he does not despise them. He does not reject them, he does not keep his distance, he does not scorn the world. He gets right into it, gets mixed up in it in the most thorough way, becomes a part of the world. A good many Protestant Christians would do well to remember this more than occasionally. We sometimes deride Roman Catholic Christians for their nuns and monks who separate themselves from the world and even at times deny it. But look at what we do ourselves. Instead of designating some of our number to keep their distance from the world, we try to require that all of us somehow despise the world. Oh, we don't urge anyone to enter a monastery or convent, but neither do we think that any Christian ought to get too involved with the world, too attached to it, too appreciative about it.

We just don't think it is Christian, somehow, to get very wrapped up in the world. We are enjoined to put our minds on higher things, and to express our Christian concern through Bible reading and prayer and church attendance, and to minimize all the rest. The beauties of nature and the possibilities of human society and the wonders of man's culture and the glories of all the arts and sciences and the excitements of natural urgencies—these may be interesting, but they may also be a waste of time, and at best they haven't any close connection with the faith; so why bother? The man who revels in tastes and sounds and colors and fragrances is called a sensualist, and that is supposed to be a very bad word for Christians. So we hug our narrow interests and think that by focusing on the Word and shutting out the world we are being genuinely Christian and exemplary.

But what do you do with Christmas then? We've got to drop all that if Bethlehem has any gospel of its own. It isn't Christian to despise the world or minimize it, or to shut it out. The Incarnation was God getting right into the world. The Incarnation was God getting all wrapped up in the world. What was good enough for God had better have some good in it for us. We dare not isolate ourselves too righteously from the world and its interests and beauties and accomplishments. The man who does will find himself looking down his hypocritical nose at God himself. God did not feel about the world the way too many Protestant "spiritual life" groups claim they do. He appreciated his creation. Warped as it may have become since he made it, still he appreciated it.

III

There is a charming little parable of all this in a Christmas story for children that is very popular these years. "The Littlest Angel" is the haloed urchin who brings his gifts to the manger after the gifts of the wise and wealthy have been received. But no other gifts pleased God as his did. For he had brought his baby treasures: a butterfly with golden wings, caught on high hills in summer brightness; a sky-blue egg from a nest in the olive tree by the kitchen door at home; two white stones that were beautiful to a little boy playing on a river bank; a chewed-up collar of a certain mongrel dog someone thought was special. Sentimental? Yes, and simple and obvious and all the rest. But still, a parable of the regard in which God holds the world and the things of the world: a world which he loved so much that he came to save it; a world which resisted, but which did receive him; a world which we therefore may not underrate nor scorn nor avoid; a world into which we must enter and in which we must work and worship and witness.

How we reverence the old furniture of the saints and heroes! This is the desk at which Luther wrote, the guide tells us. Here is Calvin's pulpit. George Washington slept here. This is Abraham Lincoln's chair. We admire and exclaim and get quite a thrill out of seeing them, and feel very edified and patriotic. And then, when we want to get *religious,* we try to elevate our thoughts and attentions clear out of the world, as if the world had nothing much to do with what we believe. We couldn't be more wrong. The world is just exactly where the Creator lived and worked and sat and spoke. The sign on earth's front porch says: God Almighty slept here.

This is the Christmas gospel: that we are to be worldly people, as God made himself a worldly person; that we are to get into the world and use the world and enjoy the world, and that with no sheepish, hang-dog reluctance, no pitiful Christians-can-have-fun-too bravado, but honestly, wholeheartedly and robustly. The ethics of the Incarnation is the ethics of involvement. It bids us get into the world, to claim it for God as he claimed it for himself. The Christmas gospel is more than lovely legend. It is the platform for politics and education and home-making and painting and acting and exploring and every other activity which makes room *in the world* for its Lord.

In Bethlehem God was not looking for room in the realms of high spirit. He had been there. He wanted in the world, and the whole point of Christmas is that he made it. Christmas blows the strong, musty smell of the stable through the incensed atmosphere of our rarefied devotions. God came to his creation and he made no apologies for doing so. He proclaimed his love for it. He beckons us now to spread out into the world, to seize the opportunities

in the world, to enjoy and throw ourselves into the everyday affections of the world. It is there where he came to meet us, there where he meets us still, there where he gives us work to do.

Africa's Copper Rush

[EDITORIAL CORRESPONDENCE]

Salisbury, Central African Federation.

IT WAS ONLY fifty years ago that the "green stones" of copper lying about the forest areas of Northern Rhodesia began to be kicked around by the white man. Twenty-four years ago the first company was formed to sink a shaft and begin crushing the rock and smelting out the copper. And then the rush was on! It still is, with copper soaring into fabulous prices at over $900 a ton.

The rush came up from South Africa, with the tough miners who had seen millions made in the gold mines in the van. They were reinforced by the abounding resources of the Anglo-American Corporation. The bulldozers raked the forests and scoured out the roads. The electric drills battered their way into the bowels of African rock. And the early mining camps became townships. The townships became towns and embryo cities. Today the boasters claim that in less than fifty years magnificent cities, on the scale of Johannesburg and Pretoria, will rise here in the still virgin bush.

I

As I watched the molten copper pour out from the smelter into the molds for shipment overseas and saw the white hand of the European and the black hand of the African move forward to control the flow, I realized the violence of the revolution the copper rush has brought to Central Africa. For the revolution extends into the innermost recesses of Tanganyika and Nyassaland, a thousand miles away. It comes south into Southern Rhodesia, and no part of Northern Rhodesia is free from the indelible marks of copper and the lure of high and quick money.

Every day two hundred would-be African miners line up outside the employment office at each of the six mines. In the pioneer days they had to be recruited and even persuaded to come to the white man's magic. Nowadays they just come in the hope of being taken on as members of the African labor force, which is now 37,300 in the area as compared with 7,000 Europeans. Primitive men, most of them; at least primitive to the white man as he makes his facile judgments looking at them *en masse* as so much labor fodder in the pipe line from the bush village to the mining locations.

I looked at the vast acres of these African locations where the little two-room African huts of concrete and asbestos stand in mute bleak ranks in the warm sunshine. The new African houses are a sharp improvement on the early ones of twenty-five years ago; they have water, electric light and a latrine. Little gardens are springing up. Welfare clinics, libraries, baby centers, feeding stations for children are in action with that official precision and organization which modern industry provides for its employees. There are churches of all descriptions, a continuation of the intensive proliferation of missions over this territory in the last fifty years.

Copper is the gold of Central Africa. How long it will remain so is anybody's guess, but the geologists are confident that the supply of rock ore is endless. What the experts are *not* confident about is the continued docility and obedience of African labor, on which everything depends.

The African is no longer to be contemplated in the mass. He has become an individual. I have found it depressing to meet people whose business it is to manage "African labor" still viewing Africans with the easy, wide generalizations that the European is so good at. Some of this is due to the fact that half the bosses and managers in daily contact with Africans come from the Union of South Africa, and the price which the mines pay in African relationships is consequently a very heavy one.

Nothing—except perhaps the complete failure of the bowels of Africa to deliver copper ore—can put the industrial clock back in Central Africa. Nothing will stop the development of Africans into the areas of technicians and management which are now so carefully guarded as the preserves of Europeans. And nothing can stop the African from comparing himself with the European in standards of life, rates of payment and all the amenities of living which seem so easy to come by in this artificial industrialism in the African bush. At present the average income of the European white adult in the mining area is about $7,200 a year, while the African knows that $900 a year is the limit for him. This is the soil in which envy, malice and greed flourish—and the exorcism of these sins is a Christian process which demands a change of heart as well as increased pay.

II

There are signs of this change of heart on the part of the mines management. A "new look" is said to be coming over African labor relations. I quote from an official document of one of the mining companies:

> The traditional methods of handling labor affairs on the mines have not kept pace with the development of the African as an industrial worker.
>
> This development has been stimulated by contact with European workmen, their standards of living and behavior, by the sympathetic interest of public opinion abroad and by the advent of trade unionism.
>
> Today the African is very conscious of his rights as an individual and is resentful of discipline unfairly applied, and of the outlook of the European who regards the African as a unit of labor to be requisitioned like an item of stores and returned to the shelf if found to be unsatisfactory.
>
> In short, the African can no longer be regarded as black labor, but must be looked upon as an individual and an industrial worker. He must be treated as such.

This is bold stuff. It provides fodder for the cynics among both Africans and Europeans. It will be tested not so much in the attitudes of the high command of the mine managements but in the attitudes of Europeans who work alongside Africans. It is when the white hand moves forward with the black one in the control of the molten flow of copper that the future of Central Africa is decided.

What of the church in the midst of this copper rush? Here it is in all its varieties from the "high church" doctrines of the Anglican Universities Mission to the Pente-

costal groups. A union has taken place between the Presbyterians and the churches formed out of the London Missionary Society (Congregational), making the Church of Central Africa (Rhodesia) a beginning of union which ought eventually to bring in some of the other groups. Up to recently the United Missions to the Copper Belt operated as a missionary group, the most significant united mission in Africa; but it has now given way to the control of the church.

How far the church is a redemptive agent in this swirl of industrialism and racialism is hard to judge from a few days' observation. Africans and Europeans still worship apart except on a few organized occasions. They still think separately, and the clash of their customs insures that the barriers of thought are heightened by the even more formidable barriers of manners. "Europeanism" appears to be dominant even in church worship, although here and there in the rolling singing of an African congregation, in the dignified solemnity of a communion service, with the strong African sun streaming through the doorways and unglazed windows and lighting the rows of intense black faces, one catches the glint of Christian Africa. Underneath that black surface no European I have met—even those who speak a native language in perfect idiom—professes to know what is happening.

One of the wisest of Europeans I met put it this way: Africans used to accept Europeans; now they criticize them. In the next stage they must learn to criticize themselves. How true and how civilized! That attainment is one of the goals of the intense drive which the United Society for Christian Literature is making in the provision and distribution of vernacular literature in conjunction with the government publications bureau. Reading makes the critical man, and in his mother tongue he must learn to laugh at and mock himself and set himself in the stream of other men's lives so that he is not always the centerpiece of his own life.

I watched the groups of book-buyers coming to the book kiosks in the copper belt area. What were they buying? Bibles and New Testaments in their own tongues, little books on hygiene, simple instructions in how to write letters, and little manuals about health and good conduct. Here and there a buyer would pick up a book of stories built round the fables of his own people—the first time perhaps he had seen himself and his people in the cold analysis of print and paper. With books the African is always a man of two worlds, for many can read simple English, and in the schools the standard of English is high. I watched over a hundred young African teachers swarm round a book table set up in their school hall. In an hour they had bought $100 worth of books on teaching methods, education and English literature.

Africa is demanding books and more books, and that demand is throwing up a few African authors who can handle the techniques of novel and story writing. One day an African writer may arise in this multiracial industrialism who will blister the hideous processes of greed, avarice and capitalism now at work in the African bush. There is no sign of him at the moment, but the present drive in literature as a vital contribution to the lifting and maintenance of African standards is the beginning of the discovery.

CECIL NORTHCOTT.

New Look in Preachers' Wives

EDITOR THE CHRISTIAN CENTURY:

SIR: This seems to be the season for changing models. All the new automobiles for 1956 are heralded as "revolutionary." But they all look like automobiles to me, with four wheels and a trunk. The most radical changes are in the marked-up prices.

But I do notice real change in models in another field of national interest, that of Ministers' Wives. There is something real going on there, visible to the naked eye. There is a new freedom for the minister's wife to revolt from being a type and to become an individual. The old model, so widely produced, where the poor girl was a slave to a preconceived idea of what a preacher's wife ought to be, is being rapidly retired. She used to be shown one model and told that she had better conform—or else. Lincoln freed the slaves, and time and good sense are bringing freedom to the preacher's wife to be herself.

Look at some of the ancient models that are passing out of production and becoming, by the grace of God, obsolete.

1. *The Solemn Saint.* This was a widely distributed model. Don't get me wrong. I'm all for saints. But not professional saints, not saints by compulsion, which the woman in the manse often was. I like my saints like St. Theresa, with a sense of humor and a fiery temper. She made a prayer that has come down to us: "From sullen saints, good Lord, deliver us." The ladies of the congregation often thought the preacher's wife should be a disembodied spirit whose greatest thrill was to play the piano in prayer meeting.

2. *The Wifely Pastor's Assistant.* This model was very popular with those in the congregation who liked the Giant Economy Size, getting two workers for one salary. This model is still in production, but the demand is slackening. There are still some preachers' wives who fall in with this demand, and feel that they bring the greatest joy to their husbands by being "right in there pitching all the time." Perhaps the poor man might like to do the pitching himself, or get off the diamond altogether and go to the movies, instead of discussing for the nth time the crisis in the cradle roll.

3. *The Protecting Mother Model.* There was large production in this, but it too has fallen off. This model was devoted to keeping her Beloved from taking any risk, sheltering him from all danger and undue exertion. The bride grows into a "put-on-your-rubbers" girl. She cautions, "Must you always climb out on a limb? It's a lot safer back near the trunk." Edward A. Steiner has drawn her picture:

> A wife wants to mother her darling prophet and keep him from harm, and she often smothers his prophetic eloquence, for is he not hers? She acts protectively and manages to slip a silken B.V.D. shirt under the hair shirt he tries to wear, and a velvet cushion under the crown of thorns. Thus she can turn whatever bark he has into the whine of a Pekingese.

The big change has been from model into individual and from "lady" into woman. Just a caution: Stand fast in the freedom which you have been given.

Yours, SIMEON STYLITES.

A World Lit by Lightning

By Charles W. Forman

IN THE closing lines of his play *The Glass Menagerie* Tennessee Williams voices a cry which may be heard from many who can see what is happening in the world today. "Blow your candles out," he says, "for nowadays the world is lit by lightning!" Those who have known the speed and destructiveness of the revolutions of our time will find much truth in his metaphor. It may well be added that "the lightning cometh out of the east, and shineth even unto the west," for it is in the East that the sweep of the revolution is swiftest. Christians in the West, who still carry on with their good deeds amid peaceful circumstances "like a little candle burning in the night," have, for the most part, been but dimly aware of the lightning. But during this Christmas season some 3,000 young people will gather at Ohio University in Athens—if not to blow out their candles, at least to face the lightning.

The occasion will be the 17th quadrennial meeting of the Student Volunteer Movement. Since the late 19th century the movement has been holding such national student conferences concerned with the Christian world mission. During the course of the years the example set by these conferences has been followed in many other student organizations, so that by now a national conference at Christmas time is almost *de rigueur* for campus life. The years have also brought the S.V.M. into closer cooperation with the newer student organizations. It acts as the missionary arm of the United Student Christian Council, and has become a part of the National Council of Churches. But the great quadrennial conferences continue to be its most noticeable contribution to student life and to the Christian mission. Here outstanding leaders of the church's mission are given an opportunity to address each new generation of American students and set before them the obligation and opportunity of that mission.

Americans and Others Equal

Yet though this conference stands in such a venerable series, its approach to the mission is a new and different one. The platform this time will not be filled so exclusively with the big names which represent the leadership of Western Christendom. Rather there will be an equal number of young people from other lands who stand inside or close to the revolutionary movements of our day, and who will speak from that perspective. The membership of the conference, too, will be international. This is planned to be an "ecumenical student conference held in North America." Half of the delegates are to be young people from abroad who are studying in this country. American and foreign students will have an equal share in the whole operation. Two young men—one from America, the other from Africa—are to be cochairmen. The small discussion groups into which the conference will divide for part of every day will each be representative of both aspects of the conference membership. The cosecretaries who have been working on the planning and arranging of the conference during the past months are from America and from India.

This is the first large student conference in America to be planned in accordance with the generally admired but seldom observed principle that the worldwide church, with all its diversity and division, must act as one in its mission. The evangelization of the world is not solely the responsibility of the American churches (even though the majority of Protestant foreign missionaries are Americans), nor even of the Western churches. It is a task in which the whole church around the world is involved. Furthermore, it is not just one part of the world that is the object of the mission, but it is the whole world that stands in need of evangelization. The united Christian approach to the whole world appears in this conference as "an idea whose time has come." Young people from the Far East and the Near East, from Africa, Europe and the Americas will be together considering what they should do to make the Christian gospel known to all their fellow men.

To Learn from Each Other

Each group stands to gain from the encounter. On the one hand, young Americans raised in the comparative seclusion of middle class churches, full of good intentions but possessing little information about the world, will have the opportunity to see how the rest of the world thinks. The great weakness of young Americans in dealing with the rest of the world is that they have so little understanding of the outlook, the attitudes and the problems of other peoples. They assume that everyone will think like a Rotarian and that what is good for an American church must be good for any church. Until they have taken the chilly plunge into different and challenging ways of life and thought, they cannot effectively work in a worldwide mission. A conference like this is a big step in their training.

Conversely, the students from abroad need exceedingly some contact with the thinking of American churches on serious questions. It is a standard complaint of those who come to America for study that though they are met by much hospitality and kindness, they rarely have an opportunity for serious discussion of important issues with their American acquaintances. Friendships seldom reach that level. A conference like this should reveal to them the best American thinking on the Christian mission in every land, and should open before them a vision of the mission in their home lands.

Foreign students constitute one of the most neglected and yet potentially most powerful instruments of the Christian mission. If they can, during their time in America, become dedicated to that mission they will later be the most effective preachers of the Christian faith to their fellow countrymen. Charles Soong, after being converted in North Carolina, established the most influential Christian family that China has yet known. After a conversion that took place on a passenger ship coming to America, Bakht Singh became one of the most ardent evangelists of India. Any American church could help the mission abroad by aiding a foreign student to attend this conference.

The conference is to discuss "revolution and reconciliation." This is not to be taken as another slogan such as is commonly fabricated to cover everything that might conceivably be said by unpredictable conference speakers. It is rather, in condensed form, the very context and content of the Christian world mission today. The context is the revolution, the content, reconciliation—reconciliation between God and man, and hence between man and man. If the conference can effectively draw attention to these two facts, it will significantly advance the general understanding of the mission.

Missions a Form of European Expansion?

In several ways it is appropriate that the missionary forces of the American church should be the ones to call attention to the revolution and to make the whole church aware of it. The mission is the point at which the church reaches out, and therefore it is always the most exposed portion of the church's life. It is part of the function of missions, accordingly, not only to bring the church's message to the world, but also to bring a message back to the church of what is going on in the world. It is no accident that the American churches have felt the impact of the world revolution most acutely in the loss of their missions in China. It will always be the missions that are first affected, and so can prepare the church to face what is to come.

Missions can speak most effectively about the revolution because they have been most intimately involved with the whole order against which the revolution is directed. For the past four centuries the major characteristic of the life of the world has been the expansion of Europe. The European peoples (among whom must be numbered the present inhabitants of America) have dominated all the rest of the world's peoples. There is no place that they have not taken over. All the other peoples of the world have had to become their subjects, or, like the American Indians or the Tasmanian aborigines, have been exiled or exterminated. The picture presented by what we call modern history is the picture of one of the families of mankind—the Europeans—conquering, controlling, possessing all the others. The end of what we have known as modern history may well be marked by the present revolution of the other peoples against the European peoples.

None Are Immune to Tensions

It is in the context of this relationship between the world's peoples that the Christian mission has been carried on, and this wrong relationship has been like a curse pursuing the mission wherever it has gone. The evil legacies of this relationship can be seen in the problems of racial tension, property ownership, transfer of authority, unequal standards of living and the like with which missions are struggling today.

Wherever European peoples are involved with non-European peoples the problems arise. The conflict between pride and superiority on the part of the Europeans and resentment and hatred on the part of other peoples has not yet been resolved, as any crisis involving the two in direct encounter will demonstrate. In his new book on Africa John Gunther describes the fierce barbarism of the Mau Mau in such a crisis, but he also reports the barbarism of the white man in the same situation. He tells of a white hunter coming into Nairobi and saying blandly, "I saw a Kuk getting off the train as it was pulling into the station this morning. I pulled out my gun and called 'Halt!' and, damn it all, the fellow halted. I could have bagged him easily."

Even men who may have been scarcely conscious of their involvement in this hatred between peoples find it flaring up within them when they are brought in contact with the revolution. Christians cannot expect to be automatically made immune to the blight by the faith they profess. Young Americans need to face these facts in the company of those who come from all parts of the world. Only thus can the extent of their alienation be realized, and reconciliation begun.

The conference, then, is itself a part of the process of reconciliation in the midst of revolution. The wrong relationship which has been the curse of the mission can now become the greatest opportunity before the mission. Where for centuries European and non-European peoples have been living in animosity, with pride on one side and resentment on the other, there is now the opportunity to demonstrate a new kind of relationship to the world—a relationship of equality, of brotherhood and of love. In the conference, and around the world, Christian people can live and work as one people of God, with one missionary task to be performed together. So may the world's most pervasive and persistent form of evil be engaged and the reconciling forces strengthened.

The Risk Must Be Taken

The risks in such a conference and in such a mission are great. There will surely be tensions and perhaps hostilities aroused as comfortable and complacent Americans meet with revolution-minded young people from other lands. This will be true whether the meeting takes place now at Athens, Ohio, or later on in Agra, India. It is perhaps well that the problem should be faced now rather than left as a surprise for later. To be a participant in the missionary effort today is to take the risk of denying the very faith that one affirms. To go into those situations where the deep-seated hatreds of this world are most powerful and most active is to risk the increased, and perhaps irresistible, influence of those hatreds upon oneself. Involvement in the mission can mean sharing in one more form of European domination. Yet the mission situation is always one which carries the risk of betraying the faith. Merely living with non-Christians, moving among them, putting the gospel into their ways of thinking, always involves the risk of corrupting and denying the gospel. But the risk must be taken, for to abandon the mission because it is risky would mean an even greater denial.

Where God is at work in the world there will be no freedom from risk, no peace and security. Rather he will be active, as Jeremiah saw, "to pull down, and to destroy, and to throw down; to build and to plant." He is at work to change this world and all its ingrained evils, and the revolution of our time has its place in his design. The great changes that are taking place in the world today, with all their lightning speed and destruction, are not outside his purposes. Therefore, although the risk is great, it behooves us to move forward into the very areas of change and revo-

lution where God will be at work. This conference with its dangers of misunderstanding represents such a moving forward. The active mission of the church in the wilderness of hatred, revolt and confusion is such a moving forward. When the voices we hear crying in the wilderness can say only, "Blow your candles out!" another voice, that of one crying in the wilderness, says: "Prepare ye the way of the Lord."

If the Holy Family Tried It Today

By O. M. Marashian

Bethlehem, Jordan.

IF JOSEPH AND MARY tried to journey from Nazareth to Bethlehem this year, as they did before that first Christmas nearly 2,000 years ago, they would face death or be turned back in Jerusalem. For today Nazareth, in Galilee, is on Israel's side of the U.N. truce line and Bethlehem, the Judean city of David, is in Arab territory. Between the hometown of the Holy Family and the birthplace of the Prince of Peace there stretches a gaping no-man's-land, an impassable barrier of ruined desolation, rusted barbed wire, concrete fortifications, neglected minefields and the rubble of bombed houses. This is the frontier between the young state of Israel and the young state of Jordan, slicing through what was once Palestine, holy land of Christians, Jews and Muslims.

Joseph and Mary must have had a hard time making the 84-mile journey on donkey-back from Nazareth to Bethlehem, via Jerusalem. But at least, they got there. Today, the traveler isn't that lucky. Seven years after the truce ended—or was supposed to end—shooting in the Arab-Jewish war, the armistice line and no-man's-land imposed by the United Nations are more impassable than ever. The roads are blocked by barricades. Angry men with rifles bar the way. The fire of snipers crackles intermittently all along the armistice line. On both sides they watch for night raiders. But more impassable than minefields and barbed wire entanglements is the invisible barrier of hate and distrust which still separates Arab and Israeli and is fanned by repeated border clashes and raids into each other's territory.

The shaky armistice line dividing Israel and Jordan runs south from the Sea of Galilee along the river Jordan, leaving Nazareth in Israel. The border then veers west and south again and suddenly juts out east to incorporate in Israel the modern metropolis of Jerusalem. The walled Old City, enclosing almost all the holy places, remains in Arab hands. Running along the walled enclosure for some distance, the armistice line suddenly turns southwest on the Judean hills, thus leaving Bethlehem in Arab hands.

The armistice line is tightly sealed from north to south except for a tiny slit called the Mandelbaum gate in Jerusalem's no-man's-land. The highway from Nazareth to Jerusalem and from Jerusalem to Bethlehem was originally built by the Romans, but the British resurfaced it in macadam during their mandate. Today it is cut several times by the twisting frontier. Naturally, it is not in use. According to the biblical tradition, this is the road over which Joseph and Mary traveled to Jerusalem, and then on to Bethlehem. They would know better than to try it today.

To reach Bethlehem today, the traveler from Galilee would have to make a wide detour entirely through Israeli territory, get first to modern Jerusalem and from there pass, by special permission, through Mandelbaum gate to the Arab-held Old City. This is no gate at all, but a demolished house in no-man's-land, once occupied by an American woman missionary. If the traveler manages to get into the Arab-held Old City, he must use a newly constructed winding highway to get to Bethlehem through Arab territory. The Roman road traditionally followed by Joseph and Mary, later by the Three Wise Men, and a thousand years later by the Crusaders, is today barred at two places by barbed wire and Israeli and Jordanian guards.

The One-Way Mandelbaum Gate

It is opened only once a year—and to only a few men. On Christmas Eve the consuls of Christian nations living in modern Jerusalem in Israel are permitted to take this direct route in a convoy to attend midnight mass in Bethlehem's ancient Basilica of the Nativity built over the grotto with the manger where legend asserts the child Jesus was born. Tradition is honored when the consuls attend the Christmas services in Bethlehem. This tradition dates from the time of the Muslim conquests, when European nations delegated their consuls to Jerusalem as the privileged protectors of the Christian holy places. Both Israel and Jordan have agreed to continue extending this privilege to the consuls. It is not granted to ambassadors, ministers or anyone else.

How do others reach Bethlehem for Christmas this year? The rest of the diplomatic corps, clergymen and foreign tourists will cross through the Mandelbaum gate, provided they are issued special passes by both Jordan and Israel. Passing over to "enemy" territory, the traveler from Nazareth (or anywhere else in Israel) stops the Israeli cab near the Jewish sentry post, walks about a hundred yards to a steel arm lowered across the narrow road still strewn with war debris, crosses the line, then walks a short distance further to the Jordanian sentry post. There he hails a Jordanian cab to take him on toward Bethlehem.

With the exception of the diplomatic corps, clergy and U.N. officials, no one is allowed to cross through the Mandelbaum gate more than once. Tourists who enter Jordan from Israel may not go back. They have to continue their journey through Arab countries. That is why few tourists attempt to see both Israel and Jordan at the same time, even during the Christmas season. They feel they must play safe and avoid the bloody armistice line. Many of the Christmas pilgrims and tourists come by air to the Arab-

held Kalandia airport of the Old City or by sea to Beirut, Lebanon, and then by car through Syria and Jordan to Bethlehem.

The rigid armistice line has dislocated even the centuries-old traditions of the ancient churches in the Holy Land. Christmas comes three times a year to Bethlehem. On December 25 it is celebrated by the Roman Catholics and Protestants. On January 7 it is celebrated by the Eastern Orthodox churches—the Greeks, Ethiopians, Assyrians and Egyptian Copts. On January 18 it is celebrated by the Armenian Church. Romans, Greeks and Armenians all have patriarchates in Jerusalem.

The three main churches in Jerusalem—Roman Catholic, Greek Orthodox and Armenian—have well defined rights, property claims and responsibilities at the holy places. On their respective Christmas Eves the patriarchs of these three churches lead a solemn procession, escorted by mounted Jordanian honor guards, from Jerusalem to Bethlehem. Since the Arab-Israeli fighting in 1948, even these processions cannot take the direct route. They follow a much longer route over the Judean hills which passes only through Arab territory.

Christians Trying to Reach Bethlehem

Most hopeless is the situation of the Arab Christians living in Israel. There are about 35,000 of them now in the new Jewish state, many of them in Nazareth. To come to Arab-held Bethlehem this year, a modern Joseph and Mary from Jewish-held Galilee would have to break the barrier of hate and distrust before crossing the barrier of barbed wire and minefields. Until three years ago, it was totally impossible for a Christian in Israel to cross to the Arab side. Then Christian clergymen in Jerusalem and United Nations truce supervisors urged the Jordan and Israeli authorities to allow a limited number of Arab Christians to cross over once a year during Christmas—on condition that they were back 36 hours later!

Every year some 10,000 ask to go, but less than one-third make the trip. No one family can send more than one person. That would bar Joseph and Mary as husband and wife. Both Arabs and Jews claim the right to bar any persons who they suspect might use the trip to further the interests of the other side. Applicants first go to the Israeli authorities for passes. After careful screening, sifting out suspects, the Israelis send the approved list to the U.N. armistice commission, which in turn hands it over to the Jordanian authorities. It is then the Arabs' turn to leave out undesirables—those suspected of spying or smuggling goods into the tightly boycotted neighbor country. By the time both Israelis and Jordanians are through, most of the names are scratched off the list.

The Christian Arabs from Galilee are still under suspicion despite the sharp restrictions on their numbers. After crossing the border at Mandelbaum gate on Christmas Eve, they are herded to Bethlehem, but are allowed to take nothing with them except the clothes they wear—no money, no personal belongings. Thirty-six hours later, the morning after Christmas, they will be herded out of Bethlehem, back to the Mandelbaum gate and Israel.

Most of the Arab Christians make the trip to see relatives from whom they are separated by the Arab-Jewish war. Their sons, parents, brothers and sisters, now refugees in Arab countries, make a date with them to meet on Nativity square in Bethlehem.

Joseph and Mary would find all this strange if they were to try to reach Bethlehem this year. But one thing would certainly be the same. There would be no room at the inn. Bethlehem and Jerusalem are already full of pilgrims and tourists, many of them Americans living in the Middle East as oilmen, teachers, Point Four technicians. Most of the good hotels are on the Israeli side in the modern section of Jerusalem. All available hotel accommodations on the Arab side and at religious pilgrims' hospices have been booked far in advance for tourists and church groups. Harassed travel agencies have taken over inns as far away as Jericho and Amman, the capital of Jordan, to house the tourists.

Snow

WORDS fall
From the still small voice.
The hush of a white Nativity
Conquers all shouts of hate,
All battle cries.
In a cradle of silence
All secondary sound
Is lulled to sleep.
Snow
Is the feathered
Argument of God.

EDITH LOVEJOY PIERCE.

Christmas Symbol

YEARLONG, the subterranean stream
Flowed silently and hidden,
But now, as wakers from a dream,
We see that Love, unbidden,
Has flooded our dry hearts again,
With grace past all petition.
If God so loved unworthy men,
Hearts must give back contrition,
Accepting Love for Love's sake given,
Else earth has mocked the hopes of heaven.

ELINOR LENNEN.

O for the Child

AND how the amen that is seldom spoken
Smiles at small children and in love would share
A world of toys which all of us have broken
Today and yesterday, on someone's stair
In someone's house in someone's holy land
Of someone's marvelous and ceaseless making:
The marks of birth, by parent-ages planned,
Are welcomed only for a swift forsaking.
I knew a boy—but he ran out of rhymes;
I knew a girl—but she was soon neglected.
Who has not dug their graves a thousand times
And lain there buried to be resurrected?
O for the child, from Dublin to Japan,
Waiting the full of life in everyman.

GERHARD FRIEDRICH.

Are Churches Really Booming?

By Winthrop S. Hudson

"EVERYONE KNOWS that church life is booming in the United States, and there are plenty of statistics to prove it." Thus does *Time* magazine comment on the latest announcement by the National Council of Churches that church membership is increasing more rapidly than the population. Everyone may know that church life is booming, but do the statistics prove it?

The "proof" for the highly optimistic reports issued by the National Council of Churches in recent years is to be found in the statistics compiled for the *Year Book of the American Churches.* The National Council suggests that these statistics should be used with caution (*Information Service,* October 8, 1955), but no question is raised concerning the fundamental assumption that there have been "marked gains in church membership since 1940 in excess of the gains in population." Yet questions are in order.

I

An article by B. G. Mulvaney, "Catholic Population Revealed in Catholic Baptisms," appearing in the *American Ecclesiastical Review* for September 1955 clearly indicates that this fundamental assumption ought to be subjected to examination so far as Roman Catholic growth is concerned. The author concludes that there is "hardly evidence of growth" to be found in a study of the statistical relationship of Roman Catholic baptisms to the total population. This would imply that the Roman Catholic statistics in the *Year Book* are not entirely trustworthy, and this may be equally true of the statistics of other denominations.

It is not necessary, however, to go behind the statistics presented in the *Year Book* in order to prove that the "booming church membership everyone knows about" is largely an illusion. We have been fooling ourselves with our own brand of the "numbers game."

It is immediately apparent to anyone who examines the statistics on which the glowing reports of spiraling church membership are based that the mild caution voiced by *Information Service* needs to be made much more emphatic.

First, the figures for any one denomination do not always represent a one-year increase in membership. In the 1956 *Year Book,* twenty-seven denominations report for more than a one-year period. A two-year period is reported for 14 of these bodies, a three-year period for 7, a four-year period for 5. For one there is a fourteen-year jump—the 1955 *Year Book* giving the 1940 membership and the 1956 volume the 1954. A two-year increase of 102,602 for the Mormons is reported as if it all occurred during 1954, thus inflating the total increase of membership for the year by about 50,000.

Second, the 1956 *Year Book* ostensibly gives the total membership of the churches for 1954. As a matter of fact, the 1954 membership figure is not given for 99 of the denominations listed. The 1953 figure is used for 39 bodies; the 1952 for 16; the 1951 for 14; the 1950 for 2; the 1948 for 1; the 1947 for 3; the 1946 for 1; the 1945 for 2; the 1944 for 2; the 1940 for 4; the 1938 for 2 and the 1936 for 13. (The latter was the year in which the last federal census of religious bodies was taken.) Many of these are smaller denominations which have undoubtedly declined in membership during the intervening years. One wonders how many of them are still in existence—the Reformed New Congregational Methodist Church, for example, from which no report has been received since 1936.

Third, the fictitious character of many of the gains becomes even more apparent when it is noted that no allowance is made when a body is listed for the first time. Thus when the Christ Unity Science Church was listed for the first time in the 1952 *Year Book* with 682,172 members, it alone accounted for more than one-third of the 1,842,515 gain reported that year. The following year, the American Carpatho-Russian Orthodox Greek Catholic Church and the Ukrainian Orthodox Church, each with 75,000 members, were listed for the first time. The year after that, five bodies listed for the first time contributed 195,804 to the total increase in church membership.

Fourth, a further inflation of the total membership gain is frequently occasioned by the fact that some bodies report their membership in round figures. The Greek Orthodox Church, for example, reports its membership as 1 million. Such a figure is too general to be regarded as even an "educated" guess. In the 1956 *Year Book,* the Churches of Christ reported an increase in membership from 1,500,000 to 1,600,000. Would anyone pretend that this represents a documented increase of 100,000 in church membership? Even more startling is the case of the Romanian Orthodox Church, which reported an increase in the 1952 *Year Book* from 390 to 50,000.

What these figures mean can best be seen in terms of a single year's report. The greatest gain in church membership that has been reported was in 1952—3,604,124. For this year, nine bodies with a membership of 335,528 were listed for the first time. The Russian Orthodox Greek Catholic Church reported an increase of membership from 400,000 to 750,000; the Churches of Christ, an increase from 209,615 to 1,500,000, Christ Unity Science Church, from 682,172 to 1,112,123. (The following year the Christ Unity Science Church reported a further 469,163 increase, making a total gain of 1,581,286 for the three-year period.) These items alone account for 2,405,864 of the 3,604,124 gain in church membership for the year. If one subtracts the reported gain in Roman Catholic membership, all other religious bodies are left with no increase in membership, to say nothing of keeping up with the increase in population.

II

The actual situation with regard to church membership can best be determined by dealing with specific denominations. For the moment, we shall focus our attention upon what is usually termed "cooperative Protestantism"—the Protestant denominations belonging to the National Coun-

cil of Churches. A good sample would be twelve of the largest of these bodies, which taken together account for 30 million of the 35 million Protestants affiliated with the council. (Three bodies which account for most of the remaining council membership are the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Augustana Lutheran Church. Membership figures for these denominations for the specific years being used as a basis for comparison were not immediately available.)

From 1950 to 1954 the membership of these twelve denominations increased 4.2 per cent, while the estimated population of the country as a whole increased 8.3 per cent. Individually their records are as follows:

American Baptist, 3.5 per cent decrease.
National Baptist, U.S.A., Inc., 2.5 per cent increase.
National Baptist of America, 1.3 per cent decrease.
Congregational Christian, 5.6 per cent increase.
Disciples of Christ, 6.4 per cent increase.
Evangelical and Reformed, 3.5 per cent increase.
Evangelical United Brethren, 3.9 per cent increase.
Methodist, 2.9 per cent increase.
Presbyterian, U.S., 15.1 per cent increase.
Presbyterian, U.S.A., 8.9 per cent increase.
Protestant Episcopal, 9.6 per cent increase.
United Lutheran, 9.3 per cent increase.

These figures, of course, are not strictly comparable. The Protestant Episcopal compilation reports "baptized persons," while the Evangelical and Reformed is based on carefully kept communicant records. The comparable figure for the Protestant Episcopal Church would be an increase of 4.3 per cent in the number of communicants. The United Lutheran figure should be subjected to a similar correction.

The only striking gain for the 1950-54 period is that of the Presbyterian Church, U.S., but it may not be as impressive as it would seem. Since the southern Presbyterians are a regional body, their rate of growth must be measured against the actual population increase in their area. Moreover, it must be measured specifically against the growth of white population in the region. In terms of both these considerations, the southern Presbyterians must grow at a more rapid rate than, perhaps, the northern Presbyterians in order to keep up with the growth of population. Furthermore, since the southern Presbyterians are largely an urban denomination, their growth must be measured also against the marked increase in the urban population of the south. It is entirely possible that the southern Presbyterians are not increasing much more rapidly than the northern Presbyterians in proportion to the particular population trends that obtain in the section of the country where their chief strength lies.

III

If these denominations of "cooperative Protestantism" increased at only half the rate of the population growth from 1950 to 1954, the picture is somewhat brighter when the period is extended back to 1940. Since there are no adequate 1940 membership figures for the two National Baptist conventions, and since the 1940 figure for the Protestant Episcopal Church has not been secured, the sample is reduced to nine denominations. From 1940 to 1954, these nine denominations increased in membership 21.5 per cent, while the population increase was 24 per cent. Once again the individual records are as follows:

American Baptist, 2.4 per cent decrease.
Congregational Christian, 23.7 per cent increase.
Disciples of Christ, 13.4 per cent increase.
Evangelical and Reformed, 16.2 per cent increase.
Evangelical United Brethren, 10.5 per cent increase.
Methodist, 24.7 per cent increase.
Presbyterian, U.S., 46.7 per cent increase.
Presbyterian, U.S.A., 28.1 per cent increase.
United Lutheran, 26.7 per cent increase.

It is possible that the more rapid rate of increase in membership from 1940 to 1950 is more apparent than real. It has been suggested that the unusually high mobility of the population during the 1940s may have resulted in more than the usual number of duplications of church membership, with many people joining a new church without removing their names from the roll of the old church. Some spot checks of membership have tended to confirm this conjecture. Thus the statistical gains may reflect the vast population movements of the war and immediate postwar years quite as much as actual numerical gains in membership.

In any event, it would seem clear that the churches affiliated with the National Council of Churches represent a decreasing proportion of the total population of the United States.

IV

The "growing edge" of the churches lies largely outside the circle of "cooperative Protestantism." Two major bodies that have records of conspicuous growth are the Southern Baptist Convention and the Lutheran Church—Missouri Synod. From 1940 to 1954, the Southern Baptists increased from 4,949,174 to 8,163,562, the Missouri Synod from 1,298,798 to 1,932,000. In comparison to a population increase of 24 per cent, the Southern Baptists gained 64.9 per cent and the Missouri Synod Lutherans 48.9 per cent. From 1950 to 1954, while the estimated population was increasing 8.3 per cent, the Southern Baptists gained 15.3 per cent and the Missouri Synod 15.3 per cent.

Among some of the bodies of more moderate size, there was a similar pattern of growth. The percentage of increase for 1940-54 and 1950-54 is as follows:

Christian Reformed, 61.6 and 29.5.
Church of God (Anderson, Ind.), 59.3 and 10.8.
Church of the Nazarene, 57.4 and 14.9.
Pentecostal Holiness Church, 86.0 and 14.0.
Seventh-day Adventist, 53.2 and 13.8.

In contrast to these bodies, the Christian and Missionary Alliance, which gained 77 per cent 1940-54, had an increase of only 5.3 per cent 1950-54. The Church of God (Cleveland, Tenn.) fared even worse. It gained 176 per cent 1940-50, but had an actual decrease of 20 per cent 1950-54.

The picture of the smaller Pentecostal, Holiness and fundamentalist groups is very spotty. These bodies are characterized by rapid gains and losses. Because they are so fragmented and because new groups are constantly appearing and older ones disappearing, it is impossible to determine what their over-all growth may be. Some of the older smaller bodies which are relatively stable—such as

the Free Methodists and Wesleyan Methodists—seem to be making no real gains.

The statistics presented by the *Year Book of the American Churches* may be interpreted in many ways. Various explanations can be made of specific increases and declines. Questions can be raised concerning the adequacy of the denominational reporting on which they are based. But one thing is clear. Far from offering "proof" of a boom in church membership, the statistics issued by the National Council show that the boom is largely a fiction.

Boom and Bust in Alaska

By Harold E. Fey

BETWEEN 1947 and 1954 the federal government spent $3 billion in Alaska. The money went mainly to defense projects, which employed or supported every second person in the territory. This sudden flooding of part of the Alaskan economy with defense expenditures helped to account for the doubling of the white population in the decade ending 1954. It also added greater burdens to the native population. Until recent years this equaled the white population in numbers; now it is outnumbered five to one. Defense construction and the locating of military installations near native villages contributed to the demoralization of the Eskimos, the Aleuts and, to some extent, of the Indians. The first two groups are so seriously threatened that the Alaska health survey, quoted in last week's article, fears for their survival. The natives of southeastern Alaska, with whose problems this article is concerned, are better equipped for survival, but are still confronted with serious problems.

Southeast Alaska is the area 400 miles long and 100 miles wide which lies north of Ketchikan. Of its population of 30,000 more than one-fourth are Indians of the groups known as Tlingits, Heidas and Tsimsheans, with the Tlingits predominating. The Tsimsheans migrated in 1887 from Canada and now number about 1,000. They possess Annette island as a reservation—the only Indian reservation in Alaska. Their town of Metlakatla is in many ways a model community. It pays all community expenses, including $60,000 a year for schools and more than that for all other municipal services, from the profits of its community-owned lumber mill, its cannery and its electric power development. Its mayor, John William Smith, would be recognized in any mainland community as a leader of exceptional ability. His comfortable modern home, possessing a library well stocked with good books, hospitably welcomed me when I visited Metlakatla. He and his wife are graduates of a Washington state college, and their daughter is now a student there. The mayor's 50-foot diesel-powered fishing boat, named "Jackie" for his daughter, carries a crew of seven and can range as far as the Aleutians to the west or Seattle to the south.

The Heidas came from the south, perhaps 250 years ago, and settled the villages of Hydaberg and Kasaan. They are good craftsmen and fishermen, and are the fairest Indians in an area where all natives are notably fair. The Tlingits originally fought the Russians when they landed at Sitka and later had more to do with them than other Indians. Their villages include few white people. The population of Angoon, Hoonah and the three Ks—Klawak, Kake and Klukwan—ranges from 250 to 1,000. The principal occupation is fishing, so the main streets of the towns run along the beach and some houses stand on piles over the water. Houses are built of lumber and many are painted. Villages usually have electric light and water systems, although these facilities are not always in working order. Indians are found in Ketchikan, Sitka, Juneau and smaller "white" towns, usually living in a separate section. Schools are not segregated. Nearly all Indians speak English.

The standard of living and the level of education of the natives of southeast Alaska are relatively high, and their problem is how to maintain their standards in the midst of a depression. Once it was not unusual for a family to make $10,000 in a fishing season; now losses instead of gains are the rule. Elementary education is almost universal and continues since the Alaska Native Service maintains the schools, except at Metlakatla. It is traditional for many young people to be sent to high school at Sheldon Jackson, the excellent school founded by the Presbyterian Board of National Missions at Sitka in 1878, or to larger towns. A few natives have gone to colleges or universities in Washington or Oregon. But not many are going now, for hard times have settled down and nobody knows when or whether prosperity will return.

Disaster in Fisheries

When I visited this area last month I was reminded of conditions in the United States in the depth of the depression. Stores are empty of customers. Credit is restricted. Sales at give-away prices are offered. Crash programs of work relief are being improvised. In sharp contrast with booming business in the areas of defense construction further north, the people of the southeast are pinched at the time of year they have always had money. The end of the fishing season is marked by gloom and belt-tightening. Fishing boats, the proudest possession of the native of this region, are not receiving their usual coat of paint or engine overhaul. Some are being sold to satisfy creditors.

The salmon runs have decreased alarmingly in recent years. For example, the cannery at Metlakatla packed 230,000 cases of salmon in 1935; this year it packed 36,000 cases. Every native village except two has a cannery, and all tell the same story. The Metlakatla cannery has lost money three out of the last four years; others are in no better condition. This cuts down on employment, not only of the women who work in the canneries but also of the fishermen who man the boats. They blame the fish traps,

mostly owned by Seattle and other "Stateside" interests, which catch two-thirds of the fish canned. These voracious devices are set in channels in the sea where the big runs of fish pass at the spawning season. Oregon, Washington and British Columbia have abolished traps as a conservation measure.

Alaskans would like to do the same, but they are almost helpless to save the salmon, their greatest resource. (Salmon fisheries have produced more than $2 billion in value since 1867, or more than 250 times the purchase price of Alaska.) In a referendum, Alaskans voted eight to one in favor of abolishing fish traps. But the canners' trade association, Alaska Salmon Industry, Inc., apparently has more power than all the people in the territory. It has lobbied successfully to defeat and delay this obvious and necessary measure, and to defeat statehood so the Alaskans cannot enact it themselves. It apparently has influence even in the Alaska Native Brotherhood, the principal native organization of southeast Alaska. This year the fisheries committee of the A.N.B. convention did not produce a resolution urging abolition of traps, although the organization had previously stood for this course. A resolution favoring abolition was however introduced from the floor. After a sharp debate, the opposition to the resolution collapsed and the A.N.B. again registered its stand for abolition of all fish traps, with no votes registered in opposition.

Home vs. U.S. Interests

The natives of southeast Alaska are keenly aware that their interest in conservation of the salmon and other fish resources of one of the best fishing areas in the world is identical with that of the other members of Alaska's permanent population. They are increasingly aware that this interest conflicts with the interests of American corporations which have more influence in Washington than have the people of the territory, who have no vote in Congress. For this reason the Alaska Native Brotherhood favors statehood. Alaskans can save their fisheries, they believe, if they can get the regulation of the industry out of the hands of the Fish and Wildlife Service of the department of the interior and located in an Alaskan government with state powers. They object to controls administered from Washington for the benefit of absentee corporations. The natives particularly suffer from policies adopted in Washington to meet the exigencies of Stateside politics.

For example, two of the canneries maintained by native towns may not reopen next summer because the Bureau of Indian Affairs, whose arm in the territory is called the Alaska Native Service, may cut off their line of credit. The mortgages on at least five fishing boats have been foreclosed by the A.N.S. and the boats sold by U.S. marshals. I was told of 14 others which may encounter a similar fate before spring. These are not all. The boats are sold for a fraction of their value because, under present conditions, the bottom has dropped out of the market. The former owners are held liable for that portion of their debt which sale of the boat does not cover. In some cases an attachment is filed against a portion of the wages of the fisherman's wife, who may work in a cannery, since wives are required to sign notes. When natives point out that this literally takes food out of the mouths of their children, they are advised to apply for relief grants.

Naturally news of these things travels widely in an area almost completely dependent on fishing, and the people, white as well as native, are outraged. Sharp criticism is leveled at the Alaska Native Service, but it should be directed toward Washington. The present policy of the Bureau of Indian Affairs is to cut down on extensions of credit and to encourage Indians to draw on commercial sources for funds. This applies across the board, including of course Alaska. Apparently nobody in Washington can see the difficulties of doing business at the end of a line of communications thousands of miles long, or appreciate the importance of leaving decisions to be made by the officials who represent the B.I.A. in Alaska.

President Intervenes

The Alaska Native Service has protested again and again against foreclosure orders and against taking the wages of wives, but to no avail. The irony of the situation is that the same bureau which is now contracting credit formerly was pushing its representatives in Alaska to expand credit. Then also it refused to give power to officials on the ground, so that credit was extended in instances when it should not have been extended, with the results evident today.

What is going to happen to the people in this situation? In 1953 and 1954 President Eisenhower declared the Alaska fisheries a "major disaster area." W. E. Hendrickson, secretary of the territory, was appointed director of emergency relief. The American Red Cross appropriated $10,000 and the federal civil defense administration appropriated funds. Several carloads of surplus foods—butter, cheese, dried milk, shortening, flour and beans—were imported. The distribution centered in five major areas to more than 3,200 families—a larger number than had been estimated to need help. Up on St. Lawrence island, near the Bering Strait, the Eskimos got flour, cereals, sugar, beans and cheese. Their reaction: "Don't they know we eat meat?" They thought a mistake had been made. An official visitor reported: "A continued dole could very easily make these hard-working industrious people into an indolent group of public charges."

Cash Relief 'More Efficient'

This year such relief as is given will probably consist largely of cash gifts. I was told—I had to ask that the information be repeated—that cash relief is more efficient because the relief client can go to the store and buy with his share of relief money more commodities than the same amount of money, put into the importation of free surplus commodities, could bring him. In other words, the local storekeeper can buy at the market, import and sell more cheaply than the government can import and give away surpluses that are now decaying in bulging warehouses in the States.

A new program of public assistance, including some public works, was being hammered out in Juneau when I was there. The funds will come this year with more difficulty, because the technical definition of "major disaster area" has been revised and is held not to apply to the Alaskan fisheries depression. The territorial government and the Alaska Native Service are each trying to unload as much of the burden as possible on the other—which is the

normal thing. The Alaska Native Brotherhood, the most reliable index to native opinion, strongly urges development of work projects instead of direct relief. A great need is the building of breakwaters for harbors and the construction of roads. Meanwhile, human need presses against the Fish and Wildlife regulations limiting hunting, trapping and fishing for domestic consumption.

Beyond the present hungry winter native Alaskans are concerned with the development of an alternative to their historic harvesting from the sea. There is enough timber in southeast Alaska so that a billion board-feet a year could be cut and the forests maintained forever. The new $56 million pulp mill at Ketchikan employs nearly a thousand men. The timber resources exist to maintain five more such mills. But natives find difficulty in securing employment, on the ground they lack experience, and are being edged out by whites imported from Seattle. The usual pattern is that profuse promises of employment of native Alaskans will be made while the project is under negotiation, but when the papers are signed local people are told they lack the required experience. This points to the need for organization and united action. Next week we will consider the Alaska Native Brotherhood as an instrument for such cooperation.

BOOKS

Songs Without Notes

THE SPIDER'S HOUSE. *By Paul Bowles. Random House, $3.95.*

IF it were not already a well known fact one might easily guess from his novels that Paul Bowles is a gifted composer of music. In his books he develops a theme, he creates an atmosphere, he harmonizes and orchestrates. He communicates, but more as music does than prose: not so much the transmission of ideas as the maintenance of interest.

As in *The Sheltering Sky,* the central character is a lost and looking individual. As a matter of fact, maybe all the chief characters are that. Once again North Africa is the scene of the search. This time, though, there is more externality to the wilderness that perplexes. The problems are not just personal and psychological, but political. The place is Morocco and the time is the present. The clash between the French and the Nationalists is seen from the point of view of the Moroccans themselves, of a sympathetic American, and of visiting outsiders. The variety of perspectives will help orient the reader to the news that continues to be made in Morocco.

The author's own attitude cries a pox on both French and Nationalists. Neither cares anything for the preservation of real Mohammedan culture and so Bowles cannot care for either. His concern is for the suspended, inanimate, fateful genius of Islam which scores life like somber, formalistic music. It is a weary ideal, but the novelist does well by it. But when the last, inconclusive, unresolved page is past, the antique, foreign vision goes with it. I, at least, reverted at once to an evaluation that came early in the book: "Secretly he was convinced that the Moroccans were much like any other people, that the differences were largely those of ritual and gesture, that even the fine curtain of magic through which they observed life was not a complex thing, and did not give their perceptions any profundity." It is a perception which some of our India-worshipers might adapt to their own starry eyes.

Our young novelists certainly do get around these days. There is no telling any more where they will sign off from at the end of their books. Paul Bowles hits an all-time high in the exotic this time when after the last line comes the information:

Taprobane, Weligama
16/iii/55

Weligama, iii, indeed.

BEYOND DESIRE. *By Pierre La Mure. Random House, $3.95.*

THIS is billed as "a novel based on the life of Felix and Cecile Mendelssohn." It is so loosely "based," however, that it might as well have begun with the more familiar observation that "any resemblance between any characters in this book and any persons living or dead is strictly coincidental." Certainly the personality of the fictional composer is a world away from *Das Wunderkind* and sunny man revealed by Mendelssohn's wonderful letters. Just as certainly the novel's "facts" do not jibe with the familiar record. Most fantastic of all is some silly business about how the mature composer found the manuscript of Bach's *St. Matthew's Passion* in a butcher's pile of wrapping paper and then ended his life with a hard-won performance of the *Passion* in Leipzig. Actually, of course, Mendelssohn was 12 years old when he discovered the manuscript of the *Passion* in the royal library. Indulgent, wealthy parents had it copied for him for a birthday present. When he was 20 years old he conducted the monumental work in Berlin—the first time in the 79 years since Bach's death that any choral work by him had been sung. The truth is the better story. There are other howlers throughout. Funniest of all is a bit about poor (poor!) Mendelssohn and Chopin playing a two-piano recital to an empty hall in Paris. Suddenly Felix realizes that the audience isn't there because the announcements were dated wrong. In mid-piece he beckons young Franz Liszt to take his place at the piano. Felix runs to tell a couple of counts and countesses. By the time he gets back, Frédéric and Franz are on the next number and the hall is thronged with glittering connoisseurs.

Most gratuitous of all, however, is the grafting of a lurid new love life on the fairly plain record. It has been wonder enough, till now, that Mendelssohn was able to write as much extraordinary symphonic and chamber music as he did by the time he was 17. This novel makes the wonder, rather, that the young Mendelssohn had time to get anything written at all between boudoir-bouts with various and sundry.

Moulin Rouge La Mure lives in Beverly Hills. There he has developed a camera-shaped heart and a bad celluloid condition which sends film slithering through the veins where the rest of us have blood. He has written here a stupid scenario for a movie that could still be full of magnificent music. I wish him all the best, though. I hope he even gets Liberace for the lead. He deserves him.

THEODORE A. GILL.

Christmas: in Brief

A TREASURY OF SONGS AND CAROLS. *Edited and annotated by Henry W. Simon. Houghton Mifflin, $4.95.* A case could probably be made for Protestantism's primary appeal to the ear (though we have our sacraments and our art) and Catholicism's primary appeal to the eye (though their classic music is great). This Christmas brings a beauty to each taste that ought to appeal to both. Protestants will probably respond first, though, to this superbly selected, brilliantly arranged, richly printed book of Christmas songs. Levy has been laid on every tradition in every land for the loveliest and greatest of the season's hymns and carols. Each is illustrated with charming sketches, with interesting and freshly discerning notes added on the poets and composers and occasions involved. It is good, for instance, to be reminded that the sober Isaac Watts was capable of the tender, lovely "Hush, my dear, lie still and slumber" (perfectly set here to a Bach chorale from a lost cantata)—and to be further reminded in the notes that the same Isaac Watts was up to such poetry as "How doth the busy little bee" and

Let dogs delight to bark and bite,
For God hath made them so.

The very old is here and the brand-new.

Little rounds are here, and oratorio arias. A real treasury, this, that ought to become a tradition in every family.

MARY, MOTHER OF GOD. *Edited by Henri Ghéon and Renée Zeller. Regnery, $10.00.* More Catholic Christians may respond first to this magnificently reproduced collection of Mary pictures. Predisposed to an extraordinary veneration of the madonna, they would probably rejoice in any book that gathered in one big volume so much of the art on this subject. Add to the selection the excellence of both the black-and-white (112) and the color (20) plates and you have a book to gladden anyone who appreciates artistic greatness. Let no one think this is a rehash of the familiar. The Mary calendar-art has nothing to do with this book. Mercifully, there isn't a single Murillo, but a Zurbaran "Immaculate Conception" shows the way from Murillo toward greatness. There are surprises: a queer "Virgin in Armour" (*ca.* 1410), a vapid Dürer "Virgin with the Canary," a Gauguin and an Henri Rousseau I would love to have had in color, an endearing "Education of the Virgin" by Georges De La Tour (*ca.* 1591). But by and large the Spanish take it for me: Velasquez, El Greco above all, a stunner by Luis Morales. Protestants who let the title throw them off will be the poorer (as they will be if they don't—though $10 is not much for so generous a volume).

CHRISTMAS, VOL. 25, AN AMERICAN ANNUAL OF CHRISTMAS LITERATURE AND ART. *Edited by Randolph E. Haugan. Augsburg, paper $1.25; cloth $2.50.* As one would expect from Augsburg, this is a gorgeously printed book. Vol. 25 in the series of Christmas annuals, the familiar pattern of story, essay, poetry, picture and music is followed. The contemporary drawings and illustrations are pleasant, but hardly aesthetic experiences. Four full-color reproductions of classics are splendid, though. The gem-brilliant Dürer "Adoration of the Magi" made up for my earlier disappointment in the big Regnery volume. Four brand-new Christmas carols are interesting and their commissioning is certainly commendable. A pleasure.

CHRISTMAS ECHOES, AN ANNUAL OF CHRISTMAS LITERATURE AND ART. VOL. 10. *Denison, $1.25.* Vol. 10 in this Christmas annual turns out to be a fascinatingly schizoid issue. The articles and stories and poems are one thing: simple, folksy, obvious. Gen. MacArthur on bringing the Bible to Japan, Walter Judd on world problems, Christmas in other lands—that sort of thing. The art is quite another thing: fresh, up to the minute, sophisticated even. Something any publisher ought to be proud to offer. One art article is on the new design for Coventry Cathedral. Another is on Jacob Epstein's new "Madonna and Child." There are beautiful color plates of Van Eyck's golden-glowing "Annunciation" and a naive early American "Flowers and Fruit" and a "Nativity Story" engraved in Steuben glass. A pleasure, too. T.A.G.

Rome and Vienna

THE INTEGRATION OF PSYCHIATRY AND RELIGION. *By W. Earl Biddle. Macmillan, $3.75.*

THIS is the attempt of a Roman Catholic layman—a Philadelphia psychiatrist—to relate a Thomistic concept of religion to Freudian psychology. Not many such efforts have been published. Van der Welt and Odenwald's *Psychiatry and Catholicism* comes to mind, and Sheen's *Peace of Soul.* Biddle's book bears no imprimatur, but the publishers assure us that "it does not contain any ideas contrary to Roman Catholic faith and morals."

The author's point of view may be summed up in the sentence with which he begins a chapter on motivation: "The motivating force behind all behavior is a compulsive, innate drive to obtain and incorporate within the self that which is good, and to change, avoid, overcome, or annihilate that which is bad" (p. 63). He agrees with Freud that the driving forces in life are love and hate; but he holds with St. Thomas that love can be finally satisfied and hate overcome in God alone. What impresses him most about Christianity is the ethical values of faith, hope and charity which it expresses. "Social stability can be restored by reviving the concept of charity in its pristine significance—the Christian love of God and man" (pp. 151-52).

This is a thesis one would like to see worked out in terms of Roman Catholic belief and practice, but Biddle is better at stating it than at defending it. Except for recurrent criticisms of Freud's ideas about religion, he does not even take account of any of the important psychological analyses of orthodox Christianity, e.g., Fromm's.

He does, however, attend to Freud's view that God is to be understood as the neurotic's answer to his own unmet needs. Biddle is at his best on Freud. He scores the point that the infantile need to transfer the idea of omnipotence from self to reality is a healthy rather than a neurotic trend. Until the individual can trust a power not his own, he cannot give up an inordinate notion of his own sufficiency. Thus the idea of trust in God as the supreme power in the universe is something that contributes to maturity, or can so contribute.

But this leaves the question of how dependence upon God is related to personal responsibility, the heteronomy-autonomy question. Biddle blithely ignores this and most of the other current problems in this field. Even at the points where his church is most vulnerable—for example, its claim to absolute authority (a point at which one would expect a psychiatrist with Biddle's awareness of individual differences and his interest in autonomy to be conscious of conflicts)—we find no comment. Instead we find the statement that religious issues cannot be settled democratically because "religion . . . deals with absolutes and ultimates as they relate to the Supreme Being who is objectively unchangeable regardless of one's wishes." Thus the acceptance of Roman Catholicism's version of the God-centered life, in which alone the human drive for happiness is fulfilled, is presupposed rather than validated. Conspicuous by its absence is discussion of the way in which the church's means of grace relate to the psychological needs that the psychiatrist postulates; ten pages simply assert that "ritual, dogma, and rules of behavior are essential to cultural religion and do not in themselves conflict with psychiatric principles" (p. 124).

Taken as a whole, the book is characterized by avoidance of psychological scrutiny of the major beliefs and practices of the Roman church. The resulting impression is that only the ethical values of Catholicism matter—which, practically, means not the integration of religion and psychiatry but the irrelevance of religion for psychiatry. Either this, or religion is simply the symbolic expression of ethical values, hardly a view consistent with Roman Catholic or any recognizable form of the historic Christian faith.

ROBERT BONTHIUS.

Prospectus

THE PATTERN OF THINGS TO COME. *Edited by Dorothy McConnell. Friendship Press, $1.50; paper, 75 cents.*

THIS little book is a jewel. It presents in the shortest possible space a summary of the life and thought of 15 outstanding missionary statesmen of this generation. The sections contributed by these leaders are the boiled-down essentials of years of exceptional service and careful study of the progress, problems and resources for world evangelism, with a forecast of what the future holds in store for Christianity, the goals to be achieved and methods of procedure. We have been conscious for a long time that world Christianity is facing new forces and wrestling with new problems. This book pulls back the curtains and gives us a look into all this and beyond.

Among the world leaders whose words are here presented with clearness, simplicity and truth are George Carpenter (National Council), Alford Carleton and Raymond Dudley (American Board), Peter Emmons and Burton Martin (Presbyterian Board), Lesslie Newbigin (United Church of India), and representatives of the Syrian Orthodox Church of India and the Church of Christ of Japan. The sections are from the presentations these men gave at the Boston assembly of the National Council of Churches' Division of Foreign Missions, edited and interpreted with great skill by Dorothy McConnell.

Sentences and paragraphs from this book will be quoted in sermons, manuscripts and missionary addresses for years to come. The words will be studied by church leaders of many lands all around the world, for here are presented world problems Christianity faces; their nature and cause, and what world experts believe is a method of procedure. These writers have been for long years workers in mission fields, and they

are perfectly frank and honest in telling us that we can no longer put new wine into old bottles.

The serious reader is in for some awakening shocks as he comes to know how widespread and how deep are the political and social changes that are going forward in the world about us. Our politicians are giving us a painful illustration of men running hither and yon, voicing platitudes that once had meaning but today are but shreds of past patterns of thought into which our ever busy political leaders are vainly trying to force the new life let loose in the world. We know these things of the secular world. Will the churches fall into the same futile maneuvering? That way lies disaster for the world church and for humanity. But let our church leaders and teachers and lay members read, ponder and inwardly digest the words of wisdom and enlightenment of this prize book, and it may be that we can, to some extent at least, escape the dangers that threaten. FRED L. FAGLEY.

CORRESPONDENCE

What Is 'Religious' Music?

SIR: I cannot personally agree with your wish of "best of luck" to Cardinal Stritch in "churchifying" church music (Nov. 2). Though such an idea might be understood as being essential to a strictly planned liturgical worship, in most of the Protestant faiths it would be against the spirit of free worship.

A worship service of most Protestant groups is usually based on the aesthetic likes and values of its members and/or participants. Though I, like you, prefer certain kinds of religious music, I don't think that anybody can tell someone else what is and what is not "religious" music. Particularly if one believes in the "priesthood" of the believer.

Worship begins within the individual's heart, and if it comes out to the tune of Gershwin or Mendelssohn the important thing is the resulting spiritual growth of that individual. Who knows who might be helped by listening at the right moment to "The Man Upstairs" from a juke box in a café or a very informal type service?

God deals with men where they are, and he doesn't insist that they have an "intellectual" appreciation of music to make it effective.

Alfred, N. Y. HUGH E. DAVIS.

Christian Approach

SIR: I am particularly interested in your articles about the Indians. I spent several years in missionary work with the Six Nations in Ontario and with the Crees of Manitoba.

I think that the relationship of the so-called Christian nations with the "native" peoples reveals a paucity of Christian practice and attitude. However, I also think that the principle of "individual responsibility" means that each one should do whatever may be done on the basis of actual personal contact. This would mean an extended hand and the words, "My brother, forgive me for what I have done; may I ask your friendship because I need you for a friend."

More than that, I think that one of the most important concepts that Christ taught was that the poor and the oppressed are not the "last" in the Kingdom but the "first." For they stand as our judges to condemn us by the principles on which our conduct should be based. He said in effect, "Look well to him—for he is thy measure. Give him the 'bread of love' and feed thine own soul with the bread of life . . . the weak shall become the strong." Out of a child the man is "born." "That they may be one even as you and I are one . . . "

Is there anyone anywhere that understands what I am trying to say? I would be glad to have fellowship with them.

London, Ont. DAVID H. WOOD.

Unconstitutional

SIR: Were you not a shade less than fair to declare as "against religion" the suit of atheist Frank C. Hughes (p. 1378, Nov. 23) against the treasurer of the United States to stop the use of tax money to pay military chaplains? Is it not rather a suit against a violation of the Constitution, and not necessarily "against religion"?

I am a clergyman, and have been for more than half a century. Twelve of those years I was a member of the General Commission on Chaplains. And I am strongly against the use of tax money for the support of military chaplains, believing that such chaplains should be paid by their own churches. Why should Catholic tax money be used to support the teaching of Protestant doctrines, or Protestant tax money to support the teaching of Catholic doctrines, or Jewish tax money to support Protestant and Catholic doctrines, or vice versa? And why should atheist tax money be used to support the teaching of any religion? This is wholly contrary to the principle of the separation of church and state. Mr. Hughes is right in his opposition to it. I hope he wins. But this is not to be "against religion." My whole life has been spent in the service of religion. And I am profoundly of the belief that I am contributing to the advance and promotion of real religion to divorce religion from the state. The state has no authorization or right to teach religion or support such teaching by the taxes of the whole people. This is, indeed, a breach of the Constitution.

Military chaplaincies also violate the Constitution in another of its provisions. Article 6 of the Constitution declares that "no religious test shall ever be required as a qualification to any office of public trust under the United States." The office of chaplain is such an "office of public trust." And no chaplain has ever obtained his commission without a "religious test." He has to be a religious man, a minister of religion, a teacher of religion, an ordained clergyman, ecclesiastically endorsed. No atheist can serve as a chaplain. That is plainly un-American and plainly unconstitutional. I would like to see it go to the Supreme Court.

Let the churches pay their own ministers. The military chaplaincy, as now constituted, paid from public tax funds, constitutes a state clergy. The churches should support their chaplains and end this anomaly in a country where the church is professedly separated from the state.

CARLYLE B. HAYNES.

Washington, D. C.

Also from the South

SIR: With razor-edge precision the two "Letters from the South" (Nov. 23) thrice shame our ignorance, our ignorance of "the Negro's nature" and the potential "complete amalgamation of the races." The two octogenarian sages who wrote the two oracles are especially correct, in part. Many who have gone to Mississippi from the north and east, in the words of the first sage "perhaps thousands," "now agree with the southern views." Why?

For the most part the south swallows up her "invaders" and they do become "southerners." To gain status both economically and socially many of the newcomers add haloes to that behemoth "Smith & Wesson" line, better known as the Mason-Dixon line. There's nothing imaginary about it!

Ingredients of human nature which produced the old agony of pharisaism are as prevalent today as ever. One ingredient is southern tradition at the expense of truth; and this is a double-first-cousin of a family tree, like all other trees: the nuts grow at the ends of new branches.

For the record, I did not come south, eat two eggs fried hard for breakfast along with ham and grits garnished with hot biscuits and butter, and forthwith become a southerner. I was "bawn-n-bred" in the briar patches of the south and I graduated from University of Mississippi at Oxford. Having also lived in Mississippi other than as a student, and not far from Money, Miss., birthplace of the Till jury, I know something of the process of thinking there. A historical commentary is that even in the heydey of Theodore Bilbo, a man elected to the U. S. Senate several times, you just could not find anybody who would admit they ever voted for him!

Further, my grandfather, Lonnie P. Logan, was a charter member of the Ku Klux Klan (Pulaski, Tenn.). My first memory in this life on earth is of hearing the goose-pimpling rebel yell when he took me, a four-year-old, to a Confederate re-

union in B'ham, Ala. I don't choose to keep that memory too vivid, because it stayed with me as a nightmare of giants and beanstalks tuned to "fee-fi-fo-fum." Most of my relatives live in Mississippi, Tennessee (up nawth), Louisiana and North Carolina. In brief, by ancestry and birth I'm a southerner.

There is a common expression still heard in Mississippi and Louisiana, if you are among the trusted ones. It is: "A nigger who will *sass* you is a dangerous nigger." Squads left! Freedom of speech remains dangerous.

I haven't lived in the south since 1940, until a year and a half ago. It is rediscovered that ancestor worship is not a dead duck. Perhaps this type of worship produces the continued feeling expressed frequently: "As long as a nigger stays in his place, I like him and treat him all right. There are a few good niggers." His place? In an age when we all had better stand together shoulder to shoulder?

Is Popeye still going as a spinach-eating funny-paper man? One of his favorite expressions was, "I yam what I yam." That is, you can't change me. Mr. Wall says the same thing about the Negro. Mr. Ford prefers another expression in place of "race prejudice." My conviction remains that justice is a by-product of Christian love (agape). Too, aren't Paul's words to the point, "By the grace of God I am what I am, and his grace toward me was not in vain"? Compare Phillips' translation of I Cor. 15:10. Isn't it true that unless we love truth more than ourselves, pride of false opinion will not yield to objectivity in the search for truth?

The two oracles to which I refer are as logical as:

> Pennsylvania contains rich coal and iron mines. Pennsylvania has no seacoast. Therefore, the battle of Gettysburg was fought in that state.

It took the two writers a long time to use the same logic with precocious insight and without fumbling. Please pass the grits! C. SUMPTER LOGAN.

First Presbyterian Church,
Henderson, Ky.

New Address

SIR: The article "American Churches Overseas" by George Earle Owen (Nov. 9) was excellent, but I should like to make a correction. The address of the Union Evangelical Church of Mexico, D. F., is no longer Humboldt 50, but Reforma 1870. We have just finished a new church costing $200,000. We have an average of 450 persons in Sunday school and 300 at the morning service.

We invite any Americans coming to reside in Mexico City to make the Union Church their church home while here.

Mexico, D. F. CHARLES R. MCKEAN.

Correction

SIR: My colleague, Rev. William Thistle, and I had a chuckle over the statement in The Christian Century (Nov. 23, p. 1376) that he is a Negro. Probably Frank L. Hutchison had me in mind, as I served the Stafford Springs Congregational Church as *ad interim* pastor in 1948 and 1949.

Since December 1950 I have been pastor of the Staffordville Congregational Church. For the sake of the record I ought to say that the past five years have been filled with warm and cordial pastor-and-people relationship, unmarred by any blighting racial incident. My members are all white. I am a Negro. ROLAND T. HEACOCK.

Staffordville, Conn.

Charter Revision

SIR: It is indeed heartening to learn (Nov. 30) that the Catholic Association for International Peace has issued a statement in favor of U. S. review, with a view to revision, of the U. N. Charter. Surely this is a time for our own National Council of Churches to affirm the same desire. Why should not the followers of the Prince of Peace furnish more leadership than now in calling on our nation and the world to adopt in a Charter revision a democratic, representative, constitutional, federal type of world government? In short, to replace international anarchy, as now exists, with world law? Why wait for the communists to move in this direction? Public sentiment needs crystallizing at this point. Those who pray for peace seem unaware that they now have the power to answer their own prayers—if those prayers are really sincere!

H. LINCOLN MACKENZIE.

Congregational Church,
Calais, Me.

Russian Orthodoxy in the United States

SIR: I read with attention the references made in The Christian Century to the Russian Orthodox Church. However, the structure of the Russian Orthodox Church might be made more clear to your readers if they were to realize there are, in fact, three branches of the Russian Orthodox Church, all operating independently of one another. Too many people associate the Russian Orthodox Church with the Patriarch of Moscow when perhaps the largest branch of the Russian Orthodox Church has its headquarters in New York city.

The largest branch of the Russian Orthodox Church in the U. S. is called the Russian Orthodox Greek Catholic Church of North America and is under the jurisdiction of Metropolitan Leonty, with headquarters at 59 E. Second St., New York. It is an autonomous church and waits for the return of true Christianity to Russia before again submitting itself to the jurisdiction of the Patriarch of Moscow. As this is being written this church is holding its annual sobor during which increased missionary work in Central and South America is being discussed. It claims to have 1 million members, but church membership in the Russian Orthodox Church is difficult to establish because of the two types of membership: voting and participating. Ordinarily, voting membership is restricted to the head of a household who, in a sense, speaks for his household at church meetings. He obtains this membership by paying a small token fee. The participating membership is probably ten times the voting membership in any one church, since many heads of households do not choose to become voting members. These types of membership apply to all three branches of the Russian Orthodox Church.

The second branch of the Russian Orthodox Church in the U. S. is the Russian Orthodox Church Abroad (Zagranichnaya-Karlovatskaya). This is the branch of the Russian Orthodox Church which broke with the Communists in Russia in 1921 and fled to Karlovtsi, Yugoslavia, to form the Russian Orthodox Church Abroad. Headquarters were moved from Karlovtsi to Munich and are now in New York. Metropolitan Anastassy heads this church from 312 W. 77th St., New York. However, Metropolitan Anastassy heads this branch of the Russian Orthodox Church which has churches on every continent of earth. There are Russian Orthodox churches affiliated with this branch in almost every country outside of Russia. In the U. S. the churches are under the jurisdiction of Archbishop Vitaly of Holy Trinity Monastery in Jordanville, N. Y. The Russian Orthodox Greek Catholic Church of North America was originally a part of the Russian Orthodox Church Abroad but broke with it in 1926 when Metropolitan Khrapovitzky suspended Metropolitan Platon in a dispute the nature of which has never become known. The branch that broke away ironically became larger than the mother and the Russian Orthodox Church Abroad has some 65,000 members in the U. S. The Russian Orthodox Church Abroad is under the jurisdiction of the Patriarch of Istanbul.

The third and by far the smallest branch of the Russian Orthodox Church insofar as membership in the U. S. is concerned, is that headed by Archbishop Adam from the Cathedral of St. Nicholas, 15 E. 97th St., New York. The group of churches under Archbishop Adam are under the jurisdiction of the Patriarch of Moscow, although his influence, I dare say, is negligible. It is to this branch that the Exarch Boris had hoped to minister until the state deparment refused him a visa.

There is a small American Orthodox Mission operating under Archbishop James in New York and under the jurisdiction of Metropolitan Anastassy and the Russian Orthodox Church Abroad.

The representatives of the Russian Orthodox Church attending the World Council of Churches assembly in Evanston were from the Russian Orthodox Greek Catholic Church of North America. I dare say the Russian Orthodox Church Abroad would have been happy to send representatives, and members of it attended the meetings as spectators.

Chicago. [Name withheld.]

NEWS of the CHRISTIAN WORLD

Lutherans 'Alive' In Baltic States

Visitors from Germany Report 650,000 Church Members in Estonia and in Latvia—Pastors Lacking

EAST GERMANY, Nov. 15.—Reports brought back by German church delegations to territories controlled by the Soviet Union reveal what has happened to Protestantism in the Baltic states where before World War II Germans constituted an important element in the population. In Latvia and Estonia there are today around 650,000 members of the Lutheran churches. There are only 100 pastors—half as many as in prewar days—to serve the nearly 300 churches. About 160,000 Lutherans are left in Riga, capital of Latvia. They attend services in 21 churches. During the past year 10,200 children were baptized in those churches, and 7,700 confirmed. Religious marriage services were performed for 4,200 couples, burial services for 15,500. Around 150,000 persons partook of the Lord's Supper. The Riga churches are served by 16 ordained ministers, two deacons, two evangelists and one deaconess. St. Peter's Church, badly damaged by fire in 1941, has been restored and is again being used. The Latvian and Estonian churches are like others in the eastern countries in that their work must be limited exclusively to religious functions.

No Military Chaplaincy So Far In East Germany

In prewar days, the German churches were permitted to appoint pastors to serve as chaplains in military barracks. During the war there were chaplains with the army and navy, but none with the airforce. Now that West Germany is to have an army again, albeit a small one, the government has said that it will permit such service for both Catholics and Protestants. In East Germany, the matter has not been settled. So far the church has not been permitted to hold services for the members of the "people's police." Bishop Otto Dibelius recently asked Premier Grotewohl to let the Protestant churches provide chaplaincy services in police barracks, but no reply has been forthcoming. The East German churches are not permitted to hold religious services in the prisons, as they did in prewar times. So our prisoners are without any pastoral care.

German Church Still Largely Bourgeois

Recent statistics from the Westphalian churches bear out the contention that German church life is characterized by strong conservative tendencies, that tradition counts for more than the needs of the present. The records show that in 100 Westphalian congregations 65 per cent of the regular churchgoers are *Kleinbürger* (lower bourgeois), 15 per cent conservatives, 5 per cent laborers, 2 per cent intellectuals and 13 per cent miscellaneous. In the councils of those congregations, not less than 85 per cent of the members are *Kleinbürger*. The rest are conservatives, while workers, intellectuals and others are not represented at all. Though these figures may be somewhat one-sided, they indicate that social and religious conditions are related. During the 19th century workers more and more lost contact with the church, feeling that it was not interested in their situation, which under the impact of industrialization had become increasingly complex and difficult. It was not hard for them to believe the communist charge that the church was closely allied to the capitalist system. However, in recent years the churches have seemed to be more sympathetic to the workers, as is to be seen in the efforts of the Evangelical academies to provide a forum at which current social and economic problems can be considered together by workers, pastors, sociologists and others. The great lay Kirchentag is another evidence of the church's new awareness of the problems faced by people "in the world."

Sees Christianity Retaining Importance in East

Despite totalitarian pressures and many adverse conditions, the Christian religion remained an element of importance in Europe throughout the past four stormy decades. So concludes Heinz Horst Schrey, professor of church history at the University of Tübingen, in his new book *Die Generation der Entscheidung*, published by Christian Kaiser. Prof. Schrey deals particularly with the churches in eastern Europe, where the Communist upheaval has brought more changes than in the west. He insists that the pressure of secular forces has contributed to an increase in the church's own strength and vitality.

And So Forth

A recent issue of *Die Kirche*, the Berlin church weekly, was banned from distribution because it carried an article hinting that children who do not take part in the government's "youth dedication" observance may suffer disabilities when they try to enroll in high schools or apply for apprenticeships.

The East German government has banned public playing of the trombone without police permission.

A number of university freshmen beginning theological studies this fall said they had been led to choose the ministry by their experiences at the Kirchentag observances in Berlin, Hamburg and Leipzig.

Most university students interrupted their studies for 10 days this fall to help harvest the potato and turnip crops, for which regular farm workers were not available.

Before posters can be printed in East Germany, they must be passed by state censors.

The number of Catholic-Protestant marriages in Germany is increasing. Thuringia had 13.3 per cent this year as compared with 2.9 per cent in 1900; Pomerania 8.4 per cent compared with 1.5; Württemberg 19.4 compared with 6.6; Westphalia 20.5 compared with 7.4; Oldenburg 12.4 compared with 2.9. One reason for the increase is the fact that since 1945 many Protestants have settled in districts formerly Catholic, and vice versa.

GERMANICUS.

Omaha Welcomes National Council

Protestant Body's General Board Meets West of Mississippi for the First Time—Reviews Five Years

OMAHA, Dec. 5.—The first three presidents of the National Council of Churches shared the spotlight at the council's fifth anniversary celebration observed Nov. 29 in the Palm room of Omaha's American Legion club. Bishops Henry Knox Sherrill and William C. Martin and Eugene Carson Blake took the 500 banquet guests on a past, present and future look at the council through their talks—"Purposes Envisaged" (Sherrill), "Current Achievements" (Martin) and "Future Aspirations" (Blake). Midway in the dinner program two of the council's major architects were cited for "distinguished service" as officers of the 74-man planning committee that forged the council's structure. Honored were Luther A. Weigle and Hermann N. Morse, who served as chairman and secretary respectively of the original planning committee.

Urge Action to Get Surplus Commodities Released

The dinner preceded the two-day business meeting of the National Council's General Board. (See The Christian Century for Dec. 14, p. 1455.) This was the first time this 250-member policy making body of the 30-communion organization met west of Chicago. The resolution evoking the most public discussion was that urging the 144,000 local churches the council represents to press the government to release surplus commodities for overseas relief. Unanimous adoption of the resolution came after Norris Wilson, director of Church World Service, told of an unsuccessful effort to have Commodity Credit Corporation wheat and corn released under a 1954 law. Mr. Wilson said 124 million of the 823 million bushels of surplus wheat and 116 million of the 563 million bushels of surplus corn are stored in Nebraska. However, a newspaper poll of the leaders of Nebraska farm organizations revealed that they were "cool to the churches' relief plan," "skeptical of giveaway programs," "opposed to outright relief" and "against releasing the grain abroad until the needs of Americans have been met."

Call for Support of Champions Of Integration

E. Russell Carter of Lawrence, Kan., field director of the council's Indian program, said that "America should stop treating the Indians as second-class citizens," and urged local churches to make their influence felt in this matter. He suggested scholarship aid from churches to send large numbers of Indian students to institutions of higher learning. Speaking on behalf of another group of American citizens, J. Oscar Lee of New York, director of the council's department of racial and cultural relations, urged churches to continue to give aid to schools supporting the integra-

tion programs in the south. He stated that some churches have run into considerable opposition and pressure from "white citizens' councils," and at least five ministers have lost their pastorates over the segregation issue.

Church Building Boom Promises To Continue

Omaha church building is at a peak this year, with projects valued at $3 million being completed within the city proper. This does not include building programs in the county and in Omaha's rapidly developing suburban areas. In addition, the number of building permits is running well ahead of that for previous years. The boom promises to continue for several years to come, since many churches are building on a unit-by-unit basis. The next 12 months will also see a lot of school construction in Omaha. A $20 million school bond issue was overwhelmingly approved Nov. 22 by the city's voters. The local council of churches, through its civic relations committee, had gone on record approving the bond issue.

Nebraska First in One-Room Country Schools

Outstate the school situation is quite different. At the recent White House Conference on Education in Washington, D. C., it was reported that one-tenth of America's one-teacher schools are in Nebraska. Average enrollment at those rural schools is nine, according to State Education Commissioner F. B. Decker. Nebraska did away with 40 per cent of its one-teacher schools 1930-55, but every other state in the nation eliminated a larger percentage. Carroll H. Lemon, executive secretary of the Nebraska council of churches, has been serving as chairman of a special committee of the council for "better education." This committee has carried out a program designed to stimulate and service community conferences in Nebraska. Local clergymen, along with education-minded civic organizations, were called upon to initiate and plan these local conferences in cooperation with the state education and school board associations.

Lutheran Appeal Brings In 53 Tons of Clothes

Five railroad freight cars loaded with more than 53 tons of clothing gathered in the 1955 Thanksgiving clothing appeal for Lutheran World Relief were shipped from Omaha Nov. 28 to New Jersey for reshipment overseas to refugees and destitute persons. The Omaha loading center, which for the past three years has led the nation in this annual appeal, is sponsored by Lutheran Men and Women of Omaha. Meanwhile, the All-Lutheran food appeal chairman announced on Thanksgiving Day that to date 105 carloads of corn have been contributed nationwide. It is still too early to determine what effect this year's severe drought in the corn region of Nebraska will have on the final figure. Last year 31 carloads of shelled corn were shipped from Nebraska's corn counties in the nationwide total of 151 carloads.

Symposium Features Inauguration Of New Parsons President

Millard G. Roberts has come from the pastorate of Brick Presbyterian Church,

AT THE CROSSROADS

SUBJECTIVISM? OBJECTIVISM?

LIBERALISM? FUNDAMENTALISM?

EXISTENTIALISM? "BARTHIAN" BIBLICISM?

EVANGELICAL SUPERNATURALISM? HIGH CHURCH MOVEMENT?

WHICH WAY NOW?

Today there is a widespread revival of interest in theology. *But in which direction is theology moving, and what elements are most prominent?* Is the movement toward objectivity—of which fundamentalism, the High Church movement, and "Barthian" biblicism are representative—or toward subjectivity—liberalism, existentialism, or evangelical supernaturalism?

The symposium in this quarter's issue of *RELIGION IN LIFE* assays the present theological picture. Nels F. S. Ferré, professor of philosophical theology at Vanderbilt University, in the first essay evaluates the main Protestant positions, showing afterwards what they require of each other, and the requirements for moving toward a relevant, genuinely creative faith for today.

To Dr. Ferré there are three replies by other well-known theological figures *who hold different views*: Paul Tillich, Harvard University; Cornelius Van Til, Westminster Theological Seminary, Philadelphia, a leading fundamentalist scholar; and Alden D. Kelley, president and dean of Seabury-Western Theological Seminary, Evanston, Illinois, an ecumenically active leader of the Protestant Episcopal Church.

In this same issue of *RELIGION IN LIFE* other thought-provoking writers discuss a variety of topics from the Christian point of view—to keep you informed, to stimulate your thinking, and to help you better understand the ramifications of the Christian message in the contemporary world.

RELIGION IN LIFE

A CHRISTIAN QUARTERLY OF OPINION AND DISCUSSION

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New York city, to become president of Parsons College in Fairfield, Iowa. The main address at the inaugural convocation Oct. 29 was given by Eugene Carson Blake, stated clerk of the Presbyterian, U.S.A., General Assembly and president of the National Council of Churches. Two symposiums during Inauguration Day featured such men as Edward L. R. Elson, pastor of the church attended by Pres. Eisenhower; Robert E. Wilson, chairman of the board of Standard Oil Co. of Indiana; Ralph Cooper Hutchison, president of Lafayette College; and George L. Weissenburger, a member of the board of directors of the National Association of Manufacturers. The symposiums centered on the general themes of "Implementing Christianity in the Private Liberal Arts Colleges" and "Business and the Private Liberal Arts Colleges." Industrialist Hubert E. Howard of Chicago was general program chairman.

And So Forth

Grinnell College of Grinnell, Iowa, has a new president—Howard R. Bowen, who was inaugurated Nov. 13 as the Congregational institution's seventh president.

The second Christian liberal arts festival at Simpson College, Indianola, Iowa, Oct. 7-8 featured an address by Elton Trueblood, religious consultant for the United States Information Agency.

The active interest of the Roman Catholic Church in the labor movement was reflected in an Omaha election Nov. 20 when a priest was named head of a labor union for what is believed to be the first time in labor history. He is Fr. Francis P. Schmitt, director of music at Boys Town, who was elected head of Local 70 of the American Federation of Musicians, an A.F.L. affiliate.

Omaha's first united Red Feather-Red Cross campaign raised more than $3 million dollars in welfare funds this fall. Lloyd H. Mattson, who led the greatest welfare fund drive in the city's history, was immediately proclaimed Omaha's "Optimist of the Year."

Glenn Cunningham of Kansas, famous Olympic athlete, and Marcus Bach, professor of religion at Iowa University, were featured speakers at Nebraska's annual interdenominational youth conference sponsored here on Nov. 25 by the state council of churches.

Did the Bethlehem inn shelter white horses as well as donkeys and sheep? The appearance of a life-size replica of a spirited white horse in the Christmas nativity scene on the Douglas county courthouse lawn has had Omahans engaged in a lively debate and has sent some to do research work at the city's libraries. The artist who made the figures for the manger scene also claims to have done a lot of research. Says he: "As far as I was able to determine, there were horses in the stable at the Birth."

NORMAN TEMME.

Evangelical Press Dedicates Chapel and Second Plant

The Evangelical Press (Evangelical United Brethren) of Harrisburg, Pa., celebrated its 60th anniversary Nov. 9 by dedicating a chapel in its main building, plus a second printing plant. The new $360,000 plant is located four blocks from the main building.

Football Sparks Georgia Rumpus

Regents Permit Tech to Play in Sugar Bowl, but Not in Future Southern Games if Unsegregated

ATLANTA, Dec. 5.—The board of regents of Georgia's university system voted today to permit Georgia Institute of Technology's football team to play in the Sugar Bowl game in New Orleans Jan. 2 against the University of Pittsburgh in spite of the presence on the Pittsburgh team of a Negro. It said, however, that all future football contests held in Georgia must conform to Georgia's (segregation) laws and customs, and that games played outside Georgia must conform to the "laws, customs and traditions" of the host state. The latter restriction would keep Georgia teams from engaging in many "bowl" contests in the south, which often have as participants northern teams that have Negro players. Apparently it would not ban teams from playing in the north, where state laws do not prescribe segregation. The regents also commended Gov. Marvin Griffin "for his courageous stand in upholding his oath as governor and for his inspiring leadership in protecting inviolate the sacred institutions of our people."

Action Taken in Response To Governor's Request

The regents met in response to a telegram sent last Friday by Gov. Griffin to their chairman, Robert Arnold, asking him to call an immediate meeting to take action prohibiting Georgia football teams from playing against teams that have Negro players, or in stadiums that permit desegregated seating of spectators. The telegram was interpreted as a request that the Jan. 2 game be canceled. It continued: "The south stands at Armageddon. The battle is joined. We cannot make the slightest concession to the enemy in this dark and lamentable hour of struggle. There is no difference in compromising integrity of race on the playing field than in doing so in the classrooms. One break in the dike and the relentless seas will rush in and destroy us." In an earlier statement, Chairman Arnold said that while it is "no innovation" for Georgia teams to play against opposing squads which include Negroes, he is "absolutely opposed to integration in any place." The board of regents is a constitutional body named by the legislature, with the governor empowered to make interim appointments. It is subject to no restrictions from state officials, but unofficially is guided to a large extent by the governor's wishes. The regents approved the decision made today by a 14-1 vote. Earlier, one of them had termed the governor's request "ridiculous and asinine." Over the week end, 2,000 Tech students staged a mass protest against the governor's action. They marched downtown and burned the governor in effigy before police could quiet them.

State Official Declares N.A.A.C.P. Illegal

If the National Association for the Advancement of Colored People is doing business in Georgia, it is doing so illegally, Ben Fortson, secretary of state, declared recently. Pointing to a law requiring any "foreign or domestic corporation doing business in Georgia" to file with him a copy of its charter and all amendments and to pay a prescribed fee, Fortson noted that the N.A.A.C.P. has failed to meet these conditions. The association promptly replied by charging state officials with "legal intimidation." J. H. Calhoun, state president, said the N.A.A.C.P. has operated in Georgia as a nonprofit, charitable, social agency since 1917, and in other states since 1909. It has always operated within the law, he said, and will continue to do so. He branded Fortson's charge a "smoke screen" laid down by state officials who "should be complying with the highest law of the land rather than avoiding carrying out their oaths to uphold the Constitution."

Another Official Dubs It Subversive

Earlier the state attorney general, Eugene Cook, charged that "subversion" is involved in the N.A.A.C.P.'s antisegregation crusade and implied that he would seek to have the agency outlawed in Georgia. He said its real aim is to "force upon the south the Communist-inspired doctrine of racial integration and amalgamation." Cook declared his charges were based on "long investigation," and said he would welcome the chance to prove them in court. He insisted that the N.A.A.C.P. "was neither founded nor is presently directed by colored people," but originated in New York 46 years ago "as the brainchild of a southern scalawag journalist and Russian-trained revolutionary named William E. Walling." Furthermore, said Cook, the files of the House un-American activities committee "reveal records of subversive connections or fellow-traveling by more than 50 N.A.A.C.P. officials or employees." The association entered an emphatic denial of these charges. Roy Wilkins, executive secretary, declared that the "real subversives" are those who, like Cook, seek to circumvent the ruling of the nation's highest court against school segregation.

Minister Heads Statewide Citizens' Council

The State's Rights Council of Georgia, Inc., a nonfactional citizens' council, has been organized to preserve racial segregation. W. T. Bodenhamer, Baptist minister of Ty Ty and a member of the state legislature, has been named executive secretary. Backing the organization are 200 state political leaders, among them Gov. Marvin Griffin, Roy Harris of Augusta and Herman Talmadge, former governor.

Georgia Legislators Face Private School Decision

The Georgia education commission has drawn up and endorsed a series of six proposed legislative acts to implement the "private schools" amendment and to permit the closing of public schools if necessary to maintain racial segregation. The measures will come before the general assembly in January. The key bill provides that the governor, whenever he finds that the "public interest shall so require," may by executive order close any public school in the state. He would be the sole judge of whether such action was required "in the public

interest." He would be empowered also to provide for the granting of state funds to individual pupils in order to discharge the state's responsibility for educating her children, and to determine the amount to be given to each child. Gov. Griffin has reiterated his determination to preserve school segregation and his hope that it will never be necessary to resort to state support of private schools. However, he says, the laws will be a "trump card" in reserve.

Mayor Uncertain, Governor Sure About Recreation Segregation

Explaining that the Supreme Court decision outlawing racial segregation in public recreation facilities in Atlanta applies only to golf courses, Mayor W. B. Hartsfield recently declined to say whether the city intends to comply with the ruling. Atlanta will do the "right thing," he said, and added that at this moment he doesn't know what the "right thing" is. He said he will discuss the matter with the city attorneys and the aldermanic board and with "citizens in all walks of life." "This is their town and their parks and their golf courses," he said. Meanwhile, Gov. Griffin has declared that "commingling of the races in state parks and recreation areas will not be permitted or tolerated." "Forcing of the issue in the courts or subsequently through attempted usage can only result in the abandonment or disposal of such facilities," he said. "While I cannot speak for city officials, . . . the state will get out of the park business before allowing a breakdown in the intimacy of the playground."

Sen. Russell Reiterates Stand On Court 'Psychology'

In a recent interview Sen. Richard Russell was asked by the *Atlanta Journal-Constitution* to state his views on the Supreme Court's decisions in regard to racial segregation in the nation's public schools and on Atlanta's public golf courses. He said that if there have ever been unconstitutional decisions by the court, those two are "it." "The decisions are purely political [and] without judicial precedent," he added. "[I have said that] this is the first time a Supreme Court decision has been rendered on psychological grounds rather than on a legal basis. . . . If we desire psychologists on the Supreme Court, then by all means let us have trained and qualified psychologists there."

Cook Will Try to Get Around Interstate Traffic Order

Attorney General Eugene Cook says he will continue to seek enforcement of racial segregation on trains and buses in Georgia despite the recent interstate ban, but conceded that his effort to do so will be complicated by "legal technicalities." The Interstate Commerce Commission not only ordered an end to segregation on interstate buses and trains, but also ruled unlawful the segregation of interstate passengers in public waiting rooms.

JAMES P. WESBERRY.

German Gifts Rebuild Greek Church

On Nov. 13 the new Greek Orthodox Church at Sofathes, Greece, built by contributions from German churches, was consecrated. The church was one of 1,133 destroyed in the earthquakes of 1953-54.

Magsaysay Is Vindicated

In Philippine Senatorial Election, His Party Wins Seven of Eight Seats

MANILA, Nov. 22.—In spite of opposition based on the allegation that he is too "pro-American," Pres. Ramón Magsaysay of the Philippines won strong vindication in the mid-term national senatorial election. There were eight senatorial seats to be filled, and Magsaysay's party captured all but one of them. In view of such a resounding public endorsement it is expected that the president's program designed to benefit the common people will be implemented shortly. Among its planks are land reform; construction of more feeder roads, irrigation systems and artesian wells; and establishment of additional rural health centers. Also at stake in the election were 52 gubernatorial and 14 city mayoral posts, 1,127 town mayoral and an equal number of town vice-mayoral posts, and 7,000 seats on municipal councils. How greatly Filipinos love to run for office was illustrated in Davao, where 81 candidates stood for the 10 seats on the city council.

Dedicate Veterans' Hospital, Gift from America

The Philippine-American Day observance here was extended through an entire week and fittingly climaxed by inauguration of the $9 million veterans' memorial hospital in Quezon City. The hospital, a gift from the American people, insures that the

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health and rehabilitation of Filipino veterans will be served by the best facilities medical science can offer. In his acceptance address Pres. Magsaysay said: "The Filipino fought at the side of Americans not because he was ordered to do so, but because he deeply believed in the ideals which America was then fighting to preserve, and because he had faith in America as a trustworthy ally. In this event we have a concrete demonstration of the warm and generous friendship that characterizes the Philippine-American relationship. To each of us, veteran or not, it carries a hopeful and encouraging message in terms of the future of humanity. It gives us reason to believe that in this troubled world human goodness still outweighs evil."

Filipinos Respond to Overseas Mission Appeal

The United Church of Christ in the Philippines' annual budget of $5,500 for overseas missions was oversubscribed. City and rural churches throughout the islands responded amazingly to the appeal to support the Filipino missionaries now at work in Thailand and Indonesia. Stephen Smith is at present secretary of the Philippine Overseas Mission, but is looking forward to placing the office in the hands of a Filipino next year. Filipino missionaries in Thailand and Indonesia have found no difficulty in language study, for our language is akin to that spoken throughout the Malayan world. Meanwhile, the Indonesian Evangelical Church in the Celebes has a plan under way to send a missionary to work among Indonesian immigrants in Mindanao, in the Philippines. Thus the program of missionary exchange among the southeast Asian countries is advancing.

Sponsor Orientation Course For New Missionaries

The second annual missionary orientation conference was held here recently under the leadership of Benjamin I. Guansing and Rodney A. Sundberg. New missionaries and fraternal workers were present from the United Church of Christ in the Philippines, the Methodist Church, the Convention of Philippine Baptist Churches and the Philippine Youth Crusade. Lectures given during the six-day conference covered such matters as the missionary in relation to the national church, the Protestant approach to Roman Catholicism, indigenous and other church movements, the development of Protestantism in the Philippines, religious instruction in the public schools, the rural life movement, Philippine customs and the role of the woman missionary.

Pastors Attend Philippine Youth Crusades Conference

Three hundred pastors and other Christian workers attended the Baguio ministers' conference sponsored by Philippine Youth Crusades, Inc. Bob Pierce of the U. S., president of World Vision, Inc., provided financial assistance for the conference, and received a resolution of thanks. Pierce brought with him to the Philippines Moderator Edward Caldwell of the Los Angeles presbytery; Richard Halverson, minister of First Presbyterian Church, Hollywood, Calif.; Salvation Army Major Allister Smith of London, England; and Charles T. Cook, editor of the *Christian*, London.

CORNELIO M. FERRER.

Propose Raising Retirement Age

New York State Conference Suggests Aids to Older Citizens—Warns on 'Popular' Religion

SYRACUSE, N. Y., Nov. 29.—The conference on problems of the aging held recently in the capitol at Albany at the call of Gov. Averell Harriman urged all employers in the state with compulsory retirement plans to raise the retirement age to 70. Other recommendations: establishment of a $50 million state loan program for nonprofit apartment houses, nursing homes, and retirement homes and cottages; enlargement of federal, state and municipal housing programs with provisions setting aside a certain percentage of accommodations for old people; possible provision of a state-supervised voluntary health insurance plan for persons over 65; creation of a statewide system of licensing and supervising nursing and convalescent homes; provision for the state to share equally with localities all public expenditure for medical care of the aged. The three-day conference brought together 300 representatives of social welfare, education, health, religious and recreation groups, and of state and federal agencies. Gov. Harriman said the findings of the conference will serve as the foundation for an administrative and legislative program.

Perhaps Retirement Is Not So Bad

A study on occupational retirement being made at Cornell University by Gordon F. Streib and Wayne E. Thompson indicates that three-fourths of retired men are satisfied with their new way of life. A higher percentage of poor health among retired men is evident, but those who suffer poor health during retirement had been less healthy than average while they were still working and many had retired for that reason. The study, which covered 2,000 men in various parts of the country who were 64, 65 and 66 years old when the research project began in 1952, suggests that the harmful effects of retirement on physical health may be exaggerated. According to the researchers, one of the most important influences in adjusting to retirement is the attitude toward it before it occurs. The study will be continued on the same individuals.

Would Give Communists Rope, but Expose Them

Communist books and speeches should be allowed to circulate freely, but Communists should be barred from teaching their doctrine from the protected sanctuary of the classroom, Buell D. Gallagher, president of the College of the City of New York, declared at the fourth annual meeting in Albany of the state citizens' committee for the public schools. He held that although the Communists' ideas are "frightfully wrong," the best way for truth to triumph is for those who believe in these errors to be allowed to speak and write of them openly and without hindrance. Those who know that the utterances are falsehoods should redouble their efforts to expose error and win the day in a fair, even-handed contest.

Sees Danger in Religion's 'Fashionable' Appeal

The "fashionable" appeal of religious affiliation is a major challenge to church and synagogue in the United States today, said Charles Rosengarten of Waterbury, Conn., on his re-election as president of the United Synagogue of America at the recent meeting of the organization in Monticello, N. Y. Everybody seems to be joining up, said Mr. Rosengarten, but newcomers to churches and synagogues "will not remain with us if the emphasis in religion continues to be on the social aspects of culture." They will remain, he added, only if they are enabled to find their place in the world in terms of their religious tradition. The United Synagogue organization represents 585 congregations of conservative Judaism in this country and Canada.

'Limited' Jobs Outside Home for Mothers?

Society should prefer a happy mother who is home half the time to an unhappy one who is there all day. So Prof. Florence Kluckhohn of Harvard University's department of social relations told the fourth annual family life conference at Keuka College for Women near Penn Yan. Married women should hold some kind of job, Dr. Kluckhohn held, because "capable people feel frustrated when they cannot put their knowledge to work." She believes that this sense of frustration is a major cause of instability in many marriages.

And So Forth

Russell Gowdey, Middletown school teacher who has been president of the state Christian Endeavor society for the past five years, was killed in the crash of a private plane in which he was flying to a meeting of the executive committee of the International Society of Christian Endeavor in Pittsburgh.

Gerald E. Boyce, pastor of Danforth United Church in Syracuse for the past four years, has resigned to become eastern district secretary of the American Bible Society with headquarters at Syracuse. He succeeds John W. Osberg, who was recently transferred to the society's Chicago area.

Carl J. Steward, associate pastor of First Baptist Church here, is leaving to become the field worker for the state Baptist convention, which has headquarters here.

George P. Morgan has resigned as pastor of the Methodist-Presbyterian federated church at Peru to become chaplain of Rensselaer Polytechnic Institute in Troy.

St. Lawrence University has announced a campaign for $1 million to build a new library which will be named in honor of Owen D. Young of Van Hornesville, N. Y., a former chairman of the university's board of trustees.

WALTER D. CAVERT.

Walther Leagues Report Additions

At the annual "upward call" conference of the Walther League (Lutheran Church—Missouri Synod) at Williams Bay, Wis., it was reported that there are now 3,908 Walther League societies, reaching 75 per cent of the synod's young people.

Toynbee Speech Attracts 11,000

Twin Citians Display Unusual Interest as University Offers Second in Seymour Lecture Series

MINNEAPOLIS, Dec. 5.—Imagine 11,000 Americans turning out for a lecture by a British historian-philosopher! It happened here on a raw November afternoon when Arnold Toynbee gave the second of the Gideon D. Seymour memorial lectures. Only 8,000 could be accommodated in the University of Minnesota's Northrop auditorium and in four other halls served by a public address system, so 3,000 had to be turned away. It was the largest lecture crowd in the university's history. Speaking on the unsuspenseful theme of "The New Opportunity for Historians," Toynbee declared: "Whatever our present-day governments may do or say, the tide now making for the unification of the world will go rolling on irresistibly. I do not believe that it can be stopped before it has brought upon mankind one or the other of two alternatives: union or self-destruction." Rejecting the idea that the world revolution now taking place will end in mass suicide, Dr. Toynbee saw an eventual "worldwide social fusion of all the tribes, nations, civilizations and religions of man."

Lecture Series Honors Newspaper Editor

The lecture series in which Dr. Toynbee appeared is sponsored by the University of Minnesota through funds set up by the Minneapolis *Star* and *Tribune* in memory of Gideon D. Seymour, their executive editor for the decade before his death in 1954. Active as a Congregational Christian layman, Seymour served a term as president of the Greater Minneapolis council of churches. The lectures are free to the public. Next in the series on April 30 will be T. S. Eliot, Nobel prize-winning poet, essayist and literary critic.

Commager Warns Against Invasion Of Religious Rights

Another overflow crowd (but in a much smaller campus auditorium) heard Henry Steele Commager, American historian, give the annual lecture sponsored jointly by the university's school of journalism and the Twin Cities Newspaper Guild (C.I.O.-affiliated). Commager warned that the federal government is encroaching on religion and other fields previously considered immune to government invasion. He cited, in the field of religion, the investigation of Methodist Bishop G. Bromley Oxnam and other clergymen by a congressional committee, and the "blacklisting" of liberal churches and ministers. "The press as a whole was remiss in not seeing the nature of the problem, in failing to make clear the danger to the people and to the government, and even now in failing to relate the fight for freedom of the civil government, of the applicant for a passport, of the teacher and preacher," Commager said. He warned that if private enterprise "dies" in the intellectual and spiritual realm, it will die also in the economic realm. "If we once get a government strong enough to control men's minds, we will have a government strong enough to control everything else," he concluded.

Chides State University for Slighting Religion

During observance of Religion in Life week at the University of Minnesota, Henry E. Allen, coordinator of students' religious activities, took to the pages of the *University Daily* to chide the faculty for failure to permit the teaching of courses about religion: Wrote Dr. Allen, who holds the rank of professor: "A number of instances could be cited over the years where faculty committees . . . have sidetracked legitimate requests from students, parents, alumni, churchmen and even the regents to provide informative and nonpropagandistic courses about religion. Offerings of this type, widely found in other universities, would provide our students with vocabulary and concepts which would enable them to discuss intelligently the basic assumptions upon which human beings throughout the world shape their views of the universe. . . . Students are entitled to know of the struggles which have motivated human effort toward purposeful and idealistic living. How else can they be equipped to avoid enslavement to nuclear power, automation and the materialistic way of life taught by both Karl Marx and Hollywood?" Keynote speaker during Religion and Life week on the Minneapolis campus was Prof. Arthur Piepkorn of Concordia Seminary (Missouri Synod), St. Louis; on the St. Paul campus, David Stowe, chaplain at Carleton College, Northfield, Minn.

United Church Men Hear Appeal For 'Supplementary Schools'

Establishment of a "supplementary school system" was urged here at the annual meeting of the board of managers of United Church Men, laymen's unit of the National Council of Churches. Erwin L. Shaver, executive director of the council's department of weekday religious education, said that in connection with every public school there should be an adjoining religious education building "to teach that phase of the American heritage which the public school cannot teach by virtue of the separation of church and state." The board adopted resolutions urging laymen to accept responsibility for support of their denominational colleges, to work with community groups in the battle against juvenile delinquency, to make greater use of radio and television to publicize local church activities, and to establish some kind of clearing house for information about religious programs in industry.

N.L.C. Bodies Becoming Less Exclusive

More than 700 of the 11,000 congregations affiliated with National Lutheran Council bodies now have nonwhites actively associated with them. This was revealed at the annual meeting here of the council's home missions conference. A report on the study from which the figures were taken is soon to be published by the council. Furthermore, said H. Conrad Hoyer of Chicago, executive secretary of the N.L.C. division of American missions: "The growth of inclusive concern [by Lutherans] for people of all races and cultures is one of the sig-

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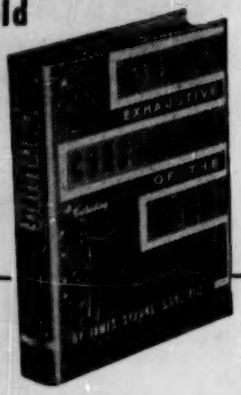

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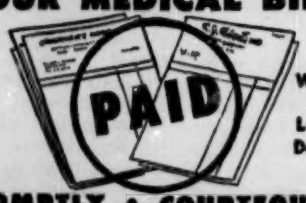

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nificant developments in the mission outreach of our generation. The charter membership rolls of many of our new congregations read more like the football roster of Duke University than a 'Scandinavian' or 'German' Lutheran church." Dr. Hoyer reported that in the past decade 892 new congregations have been organized by bodies represented in the council. The net increase, however, has been only 407, since other congregations have been merged or closed.

And So Forth

Some Norwegian church leaders are hailing the "new approach" in evangelism developed by U.S. Lutherans as the finest gift ever presented to the Church of Norway by its daughter, the Evangelical Lutheran Church, formerly the Norwegian Lutheran Church of America. Two evangelism executives from E.L.C. headquarters here, Agnar S. Tanner and Oscar C. Hanson, helped carry out the two "preaching-reaching-teaching" missions recently conducted in Norway. [See The Christian Century for Dec. 14, p. 1477.—ED.]

Nearly 10,000 persons attended the sixth annual Lutheran Welfare Society benefit performance of Handel's *Messiah* at Minneapolis' civic auditorium. This event, which traditionally opens the Christmas music season here, enlisted 1,000 choir singers from churches of several denominations, accompanied by a 65-piece orchestra. A grant from the Lutheran Brotherhood, a life insurance society, made possible televising of the two-hour oratorio for the first time.

Officials of First Methodist Church, Fargo, N. D., believe theirs is the first congregation in the upper midwest to televise a Sunday morning worship service on a regular basis. The church's 11 a.m. service is telecast over Station KXJB-TV, Valley City, N. D. It will be alternated at three-month periods with a service from Trinity Lutheran Church, Moorhead, Minn.

Three Minneapolis churches—Hennepin Avenue Methodist, Our Saviour's Lutheran and St. Olaf's Roman Catholic—now conduct religious training classes for mentally retarded children.

WILLMAR L. THORKELSON.

No Establishment Probe

Britain Turns Down Proposal for Royal Commission to Conduct Inquiry

LONDON, Nov. 30.—The British government has rejected a proposal that it set up a royal commission to examine church-state relations. In the House of Commons Prime Minister Anthony Eden, citing views of both the (Anglican) Church Assembly and the Free Church Federal Council, said that no representations in favor of disestablishment of the Church of England had been received from any responsible or representative body. Since rejection of the proposal, considerable controversy has arisen on the pros and cons of establishment. Discussion has brought out that in recent years several churchmen's commissions have conducted inquiries on this complex subject.

Sees Disestablishment Leading To Loss of Freedom Within

The situation in regard to church establishment has been summed up by Michael Davie in the independent *Sunday Observer*. Despite traditional nonconformist antipathies, he writes, weightiest opinion among free churchmen is against disestablishment; they fear that it might easily end state recognition of religion, which they find desirable in itself. Mr. Davie recalls that the Church Assembly commission appointed in 1949 recognized various disadvantages to the Church of England arising from the parliamentary right of veto. Nevertheless, when it brought in its report in 1952 it pronounced in favor of continuing establishment, with some modification, in order to safeguard freedom of "comprehensive churchmanship" among different schools of thought within the Church of England. It added: "The autonomy of the church would be an idol if it only masked the self-will of powerful ecclesiastical groups." Comments Mr. Davie: "Parliamentary control has operated to prevent each successive school of thought from being extinguished, and later from dominating the others."

Anglo-Catholics Profit From the Clamor

A few Anglo-Catholic rigorists have profited from the clamor for disestablishment raised by sensational tabloids following Princess Margaret's decision to respect the Church of England's stand on remarriage of divorced persons. The *Church of England Newspaper*, organ of liberal Anglicanism, describes establishment as the "protector of minorities." It reminds its

THE PULPIT

announces that the January 1956 number will be the largest in its history and will be a special issue in honor of the 26-year editorship of . . .

CHARLES CLAYTON MORRISON

As their tribute to Dr. Morrison's distinguished career, eight of his fellow-lecturers in the Lyman Beecher

YALE LECTURES ON PREACHING

have contributed sermons to this issue. These include W. Russell Bowie, George A. Buttrick, Gerald Kennedy, Halford E. Luccock, Reinhold Niebuhr, G. Bromley Oxnam, Paul Scherer, Ralph W. Sockman.

Dr. Morrison himself writes in the January PULPIT: 'Protestantism Is Ready *Now* to Become One Great Church.'

All subscriptions received by Dec. 31 will begin with this Special January Charles Clayton Morrison issue.

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readers that "minorities" in this sense include many of the laity who have no time to sit on church committees and as a matter of fact probably all togetner constitute very much more than a minority of church-

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men. It denounces "glib talk of setting the church free" as a "subterfuge" of the extreme Anglo-Catholic wing of the church. "But what about freedom in the church?" it asks. It warns that if disestablishment comes, the position of evangelicals and liberals in the Church of England "would very soon be made intolerable."

Britain Finds Graham 'New, Subdued' on Latest Visit

"A new subdued Billy Graham, without stage management or accompanying effects" —that is how the conservative *Daily Telegraph* and the liberal *Manchester Guardian* saw the U. S. evangelist when he came to Oxford and Cambridge for recent missions. At Cambridge the mission was sponsored by the Intercollegiate Christian Union, not by the university; but it was held at the university church. Addressing the training staffs and students of five theological colleges, Graham expressed his great regret that he himself did not have the opportunity to obtain a theological education, and urged them to make the most of theirs. At Oxford he declared that that university is "on the verge of a religious awakening that may be the greatest in its history." Graham also visited London. He addressed 700 persons—among whom were six Anglican bishops—at a public meeting held during the Church Assembly's session. He recommended to the clergy that they present the gospel with authority but also with simplicity—with "less of the 'if' and 'however' and 'so I consider' qualifications." Graham conceded however that "mass evangelization" such as he conducts is "one of the least effective" methods. "How much more effective it would be if Christian laity themselves proclaimed the gospel to other men and women!" he said.

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Greek Orthodox Add 6th Diocese

Pittsburgh Will Be Headquarters of New District—Pennsylvania Enacts F.E.P. Ordinance Nov. 26

PITTSBURGH, Nov. 28.—Creation of the sixth diocesan district of the Greek Orthodox Church of North and South America here Nov. 3 is further evidence of the importance of this city as a nationality center, religiously and socially. More than 3,000 persons witnessed the consecration of Paul Finfinis, formerly pastor of the Greek Orthodox Church of the Annunciation in San Francisco, as Bishop Polyefktos, administrator of the new diocese and titular bishop of Tropaion, which in early centuries of the church was the sixth diocese of Reggio in Sicily. Archbishop Michael of New York, primate of the Greek church in this country, was consecrator, assisted by Bishops Athenagoras, Ezekiel and Bohdan and some 30 priests. The new diocese includes 52 churches in western Pennsylvania, Ohio, Michigan, West Virginia and western New York. The cathedral church will be St. Nicholas on Dithridge street, Oakland. The new prelate, 43, is a native of Istanbul, Turkey, and former priest of congregations in Lowell, Mass., and Astoria, N. Y. He did graduate work at New Brunswick (N.J.) Theological Seminary.

State Finally Gets F.E.P. Law

After nearly 10 years of fruitless promise by both major political parties, the Pennsylvania fair employment practices act, forbidding businesses and industries employing more than 12 persons to discriminate because of race, religion, color, national ancestry or age between 40 and 62, became effective Nov. 26. The new law allows only two reasons for denial of a job to a competent applicant or for continued employment of a person: bona fide occupational disqualification and security regulations of the commonwealth or the federal government. It creates a nine-member bipartisan commission in the state department of labor and industry to receive and investigate complaints and eliminate unlawful practices. The provision concerning age was an item of legislative contention for months. The new law applies to membership in labor unions as well as to conditions of employment.

Ministers Seek Strike Settlement

Ministers of the Turtle Creek and Pitcairn ministerial associations, whose congregations have been hardest hit in the strike of the C.I.O. International Union of Electrical Workers against the Westinghouse Corp., have been making strenuous efforts to speed up a settlement. The strike, involving about 44,000 union members, has been going on since Oct. 17. In a formal statement Turtle Creek ministers called on both parties to end their "mutual distrust" and enter into direct negotiations through their principal officers. Pres. James B. Carey of the U.E.W. agreed to a meeting

under outside auspices, but Westinghouse officials are reported to have declined. Meanwhile, Pitcairn pastors read a joint statement from their pulpits calling attention to the interdependence of workers and management and asking that "every worthy means" be used toward a settlement. The clergy groups have had the support of both the Protestant ministerial union and the council of churches of the Pittsburgh area. The strike grows in bitterness as time passes and hardship descends on the families of workers.

Pittsburgh-Xenia Inaugurates New President

Addison H. Leitch was formally inaugurated Oct. 27 as president of Pittsburgh-Xenia Theological Seminary, only graduate ministerial training school of the United Presbyterian Church. In the academic procession were representatives of 61 colleges, universities, seminaries and church organizations. Dr. Leitch has been associated with the seminary as dean and faculty member since 1946. He succeeds George A. Long, under whose administration the seminary was moved from its north side location to new buildings on a new campus in East Liberty. Dr. Long is now moderator of his church's General Assembly.

Presbytery Votes for Ordination of Women

Pittsburgh presbytery, third-largest in the Presbyterian Church, U.S.A., voted 81-57 in favor of a proposed change in the denomination's constitution to permit ordination of women. The action followed three hours of spirited debate in the November meeting of the presbytery. Opposition was led by Clarence E. Macartney, pastor emeritus of Pittsburgh's First Church; argument in favor by Howard C. Scharfe, pastor of Shadyside Church, Pittsburgh. The neighboring Indiana, Blairsville and Washington presbyteries had previously voted in support of the proposal.

And So Forth

The Pennsylvania supreme court has upheld the decision of lower courts exempting the Y.M.C.A. of Pittsburgh from taxes assessed by Allegheny county.

L. B. Moseley, pastor of First Baptist Church here, has been awarded a citation for "unselfish and devoted service" as president of the local health and welfare federation since 1950.

A referendum to permit Sunday movies in Wilkinsburg was defeated Nov. 8 by a vote of 6,249-3,767. Opposition was led by the city's council of churches.

The Pennsylvania council of churches has launched plans for a united church center at Harrisburg to house the council and other Protestant state agencies.

The Bower Hill Community Church (Presbyterian) recently entertained the neighboring Temple Emanuel congregation at a "brotherhood reception." The Jewish group has been using the newly completed facilities of the Bower Hill church. Both are young congregations in suburban Mount Lebanon.

Recent pulpit changes in the Pittsburgh area: Harry Allan Price, from Franklin Street Methodist Church, Johnstown, to be director of clergy services at Johns Hopkins hospital, Baltimore; succeeded by W. Sproule Boyd, superintendent of the Washington (Pa.) Methodist district. . . . William B. McAlpin, from Waverly Presbyterian, Wilkinsburg, to West-Park Presbyterian, New York city. . . . Kent Lee Kiser, from First Baptist, Ontario, N. Y., to North Hills Baptist, Pittsburgh. . . . George M. Chester, from St. Andrew's Episcopal, Pittsburgh, to St. Mark's, Toledo.

The Tuesday Noon club of First Presbyterian Church here observed its 25th anniversary when it resumed its weekly noonday services three weeks ago. The club roster is reported to list 2,400 men from 32 denominations and 700 churches. Average attendance at the services, which offer a brief message by the pastor, singing and a cafeteria luncheon, is over 900.

O. M. WALTON.

The Church Roll

John M. Warnes, United Lutheran minister who recently received a graduate degree in social work from the University of North Carolina, has left for Yugoslavia, where he will be resident relief supervisor for Lutheran World Relief and Church World Service.

Dean James M. Malloch of St. James Cathedral (Episcopal), Fresno, Calif., spent the summer in Europe and the Middle East, preaching at the American Cathedral in Paris and at St. Giles (Church of Scotland) in Edinburgh. After 18 years as dean of St. James he has now become dean emeritus.

Leslie E. Cooke, new associate general secretary of the World Council of Churches and director of the division of interchurch aid and service to refugees, spent the month beginning in mid-November in Canada and the U. S. conferring with denominational and interchurch leaders on problems of interchurch aid.

Charles Alfred Coulson, professor of applied mathematics at Oxford University, has been announced as the first recipient of the (U.S.) Lecomte du Noüy award, which honors the memory of the French author-philosopher-scientist whose research in biophysics led him from agnosticism to faith. It will be given to authors of books of "significant spiritual import in the tradition of Lecomte du Noüy's *Human Destiny*." Coulson's book, titled *Science and Christian Belief*, is based on his 1954 McNair lectures at the University of North Carolina. Those lectures were endowed in 1857 by John Calvin McNair, who specified that they be given by "an able scientific gentleman" and be designed to show the bearing of science and religion on each other.

Moderator Paul S. Wright of the Presbyterian, U.S.A., General Assembly is on a month's visit to the Far East, bringing the denomination's greetings to sister churches in that area. Dr. Wright is pastor of First Presbyterian Church, Portland, Ore.

Muriel Lester of London, world renowned social and religious worker, is on her eighth round-the-world tour, at present in India. After two months in Indonesia, she will come to the United States, where her speaking program will be limited to two public addresses a week. Preparation of her schedule is being handled by John Nevin Sayre of the I.F.O.R., 21 Audubon Ave., New York 32.

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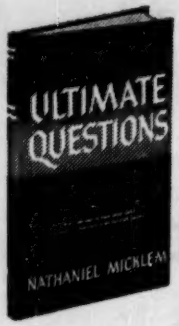

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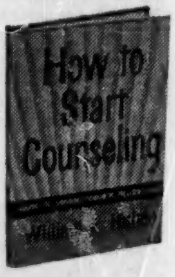

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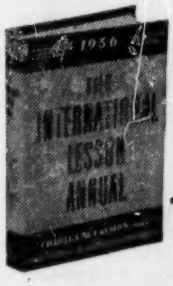

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